A FIERY PILLAR OF HEAVENLY TRUTH:

SHEWING

The Way to a Blessed Life.

Composed by way of Catechism, for the *preservation* of Gods people from the spreading evils and pernicious Inchantments of *Papism*, and other errours; for the *Detection* of every mans condition, for the *Consolation* of afflicted people, and for the direction of all sorts of people to life Eternall.

2 Cor. 10. 4. 5. *The weapons of our warfare are not carnall, but mighty through God, to the pulling down of strong holds, &c.*

1 Cor. 1. 27. *God hath chosen the foolish things of the world to confound the wise, &c.*

Omnia dicta tanti existimantur, quantus est ipse qui dixit; & qui legunt non tam considerant quid legant, quam cujus legant, &c. *Salv. contr. Avar.* l. 1.

Sufficiunt nobis in hac parte sanctorum sensus & judicia, &c. *Salvianus contra Avaritiam.*

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CHAP. I.

Question.

WHat is the most needfull and comfortable thing for every man to know?

Ans. To know himselfe to be the childe of God, Luke 10. 42. John 17. 3. Phil. 3. 8. & 2. Cor. 13. 5.

Q. *Why is this knowledge the most needfull and most comfortable?*

A Because God doth chiefly require it, and our happyneſſe, dignity, peace and ſafety doth principally conſiſt in it, Hoſ. 6. Jer. 9. 23, 24. 2 Pet. 1. 2, 3, 4.

Q. *How may a man attaine this knowledge?*

A By the preaching of the Word, 1 Pet. 1. 23. acts 26. 15, 16, 17, 18.

Q. *How doth the preaching of the Word work this knowledge in us?*

A By two things:

1 By bringing us to a cleere ſight and

lively feeling of our misery by sin, *Rom.* 7. 7,9. *Acts* 2.37.

2 By bringing us to the knowledge of our redemption out of that estate by Christ *Luke* 3.3. *Luke* 24.47.

Q *Wherein doth our wretchednesse consist?*

A In two things: First, in the losse of happinesse, *Gen.* 3.17,23. Secondly, in the paine of misery, *Psal.* 14.3.

Q *Wherein stood that happiness, which by sin we have now lost?*

A In being like God in holinesse and true righteousnesse, without corruption, *Gen.* 1.27. and in being conformable to the Law of God in sound obedience, without imperfection, *Eccles.* 7.29.

Q *what is it that maketh our estate now so miserable?*

A Sin, and the curse due to sin, *James* 1. 14,15. *Gal.* 3.10. *Psal.* 38.3,4.

Q *Wherein standeth our sinfulnesse?*

A In two things: First, in that we are guilty of *Adams sin*, because we were in his loynes, *Rom.* 5. 13. Secondly, in that all the powers of our souls, and members of our bodies, are now by nature corrupted, *Eph.* 2.1. *Rom.* 6.19. *Tit.* 1.15,16. *James* 3.15.

Q *How doth this sinfulnesse make us miserable?*

A Seven wayes. 1 In

1 In *aboliſhing* Gods Image, *Gen.*3.7. *Gen.* 6.7.

2 In *filling* our whole man with corruption, *Pſal.* 5.

3 In *making* us vaſſals unto ſin and ſatan *Rom.*7.14. *Eph.*2.3. 2. *Tim.*2.26.

4 In *diſabling* us to underſtand the will and obſerve the Commandements of the Lord, *John* 1.5. *Eph.*4.18,19.

5 In *cauſing* us to looſe our right unto, and ſoveraignty over the Creatures, *Rom.* 8.20,21,22. *Tit.*1.15.

6 In making our perſons and actions *unacceptable* unto God, *Pro.*15.8,9. *Job.*9.31.

7 In *caſting* us out of Gods favour, and in making us liable unto death eternall, *Iſa.*59.1,2,3. *Jer.*5.25. *Mat.*25.41.

Q *Cannot man, being in this eſtate, turne himſelf unto God?*

A No: For,

1 He is altogether *indiſpoſed* unto any good, 2 *Cor.*3.5. *Eph.*2.1. *Mat.*7.17,18.

2 He is ſtrongly bent and inclined unto what is evill, *Jer.*17.9. *Rom.*8.7. *Acts* 7.51.

3 He is a very *enemy* againſt God, *Col.*1. 21. *Rom.*8.7.

4 He hath a *baſe eſtimation* of the means appointed to convert him, 1 *Cor.*1.23. *Job* 21.14,15. *Acts* 17.18. *Pſal.*58.5. *Mat.*22.5,6.

5 The deceitfull proffers of ſin are very *pleaſing* to him, *Pro.*9.17. *Pro.*10.23.

6 The *wayes* of God, and they who walk in them ſeem *baſe*, and of no accounct with him, *Joh.*7.48. *Iſa.*8.18. 1 *Cor.*4.13. *Mal.*3.13,14,15.

Q *Wherein ſtandeth the curſedneſs of man?*

A In being ſubject to all the plagues of this life, and of the life to come, *Rom.*6.23.

Q *What are the plagues whereunto he is ſubject here in this life?*

A To grievous changes in his eſtate, loathſome diſeaſes in his body, vile luſts and raigning corruptions in his ſoule, *Levit.*26.15,16,17. *Deut.*28.16,17. *Rom.*1.25,26,27,28,29.

Q *What are the plagues he is ſubject to in the life to come?*

A They are endleſſe, eaſleſſe and remedileſſe torments, *Mar.*9.45,46.

Q *What ought the conſideration of this ſinfull and curſed eſtate worke in us?*

A A deep and ſerious humiliation, with an unceſſant care to get forth of the ſame, *Rom.*7.24. *Joh.*42.6. *Acts* 2.37.

Chap. II.

Queſtion.

HAving ſhewed me mans miſery by ſin, tell me now in what order doth God bring man

out

out of that estate, unto glory in Heaven?

A God proceedeth in the work of mans salvation by six steps.

Q What are they?

A 1 Election. 2 Redemption. 3 Vocation. 4 Justification. 5 Sanctification. 6 Glorification.

Q What is Election?

A It is the eternal decree of God, whereby he freely and infallibly appointed, for the glory of his own Name, to bring some men to everlasting life through Christ, *Eph.* 1.4,5,6.

Q What did move God to elect some men unto life?

A Neither foreseen faith, workes, freedome of will, nobleneſſe of birth, nor merit of Christ, but onely the good pleasure of God, *Deut.*7.7,8. *2Tim.*1.9. *Eph.*1.5,11. *Rom.* 9.11,12,13. *John* 1.13.

Q By what reasons can you further make it manifest, that God of his owne good pleasure doth choose men unto life eternall?

A Chiefly by these six:

1 Because God is a *free Agent*, his Will is independent. *Psal.*135.4,5,6. *Rom.*9.21.

2 Because God could *foresee no good* thing in us, but what himself had determinated to work. 1 *Cor.*4.7. *Phil.*2.13. 1 *Kings* 8.57,58.

3 Becauſe our Redemption, Vocation, Juſtification and Sanctification are altogether *free*, *John* 3.16. *Gal.* 1.15. 2 *Tim.* 1.9. *Rom.* 8.30, 31, 32. 1 *Cor.* 1.30.

4 Becauſe ſuch as have the *beſt* naturall endowments, are moſt commonly *left*, and they who have *leaſt*, are moſt frequently *elected*, 1 *Cor.* 2.26, 27, 28. *Mat.* 11.25, 26.

5 Becauſe the greateſt *ſinners* are many times *converted*, when others not ſo notoriouſly evill continue unregenerate, *Mat.* 21.28, 29, 30, 31, 32. 1 *Tim.* 1.15. 2 *Chr.* 33. 12, 13.

6 Becauſe man ſhall have nothing whereof to glory, but aſcribe the praiſe of the whole work of his ſalvation unto God, 1 *Cor.* 1.28, 29, 30, 31.

Q. *What are the properties of Election?*

A They are theſe three.

1 Election is *eternall*, *Eph.* 1.4.

2 *Unchangeable*, 2 *Tim.* 2.19. *Rom.* 8.38, 39. *Rom.* 11.2, 29. *John* 10.28, 29.

3 *Free* & independent, *Rom.* 9.18. *Iſ.* 60.21

Q. *What are the ſignes of Election?*

A Firſt, A *lively feeling* of our effectuall vocation, *Rom.* 8.30. 1 *Pet.* 2.9. 1 *Thes.* 1.13, 14

2 *Newneſſe* and purity of heart and life, 2 *Tim.* 2.19, 20, 21. *John* 3.3. 1 *John* 3.2, 3.

3 An *entire love* to Gods Word and people,

ple, 1 *John* 4.16,17. 1 *Joh.*3.13,14. *Joh.*8.47.

4 A *deadly hatred* from the world, for the unfained love we bear to Christ, *Joh.*15.19.

5. The *internall testimony* of Gods Spirit, witnessing to our *consciences*, that we are the *children of God*, *Rom.*8.16. 1 *John* 5.6, 7,8. 1 *John* 4.13.

6 A *sanctified peace* of conscience, *Ro.*5.1,2

7 A *holy contentednesse*, and heavenly walking with God at all times, and in all estates, *Phil.*4.11,12. 1 *Pet.*1.17. *Acts* 24.16.

8 An *earnest looking* for, and longing after the coming of Christ Jesus to judgement, 2 *Pet.*3.12,13,14. 2 *Tim.*4.8. *Rev.*22.20. He that findeth all, or any one of these signes truly wrought in him, may infallibly assure himselfe of his Election.

Q *Hath not God in his secret Decree rejected some, as well as elected others?*

A Yes: *Revel.*13.8. *Prov.*16.4. *Isa.*41.9. *Mal.* 1.3. *Rom.*9.18. *Rom.* 11.7. 1 *Thes.* 5.9. 2 *Tim.*2.10. *Jude* v. 4

Q *What is Reprobation?*

A It is the eternall and unchangeable decree of God, not to bestow on some men the Grace of Election, *Rom.*9.11,12,13.

Q *What is the moving cause hereof?*

A The good pleasure of God, *Mat.* 11. 25, 26.

Q. *What is the finall cause hereof?*

A That Gods absolute power over the Creature might be declared, and his mercy to the Elect commended, *Rom.*2.17.22.

Q. *Doe you not hereby make God the Author of sin, and unjust in condemning man for sin?*

A No: for

1 Reprobation goeth before sin, not as a *Cause*, but as an *Antecedent*; as the absence of the Sun is an Antecedent, but not a cause of the freezing of the water.

2 God by the decree of Reprobation doth not infuse any evil into man, nor compell man to do any evill, *James* 1.13,14. but determineth,

First, not to *confer* upon man, and confirm in him that grace which should make him stand, *Deut.*29.4. *Psal.*81.13.

Secondly, to *permit* man of his owne accord, to commit sin, *Psal.*81.12. *Eph.*4.19.

Thirdly, to *limit* him how far he shall goe in sin, 2 *Kings* 19.28.

Fourthly, he ordaineth, beyond the nature of sin, and the purpose of the sinner, to *order* and turne it to a good end, even the manifestation of his owne glory, in the execution of his justice upon the impenitents, and in shewing mercy to his chosen, *Rom.*9.

22,23.

3 Reprobation being an act of Gods absolute *power*, hath no other cause but Gods good *pleasure*, *Rom.* 9. 21. but damnation being an act of Gods *justice*, hath *sin* to be the meritorious cause thereof, *Hosea* 13. 9. *Ezek.* 18. 30.

4 The fall of man in regard of the *liberty* of mans will, was *avoidable*, but in regard of the *event* of the action, it was *inevitable*; the Lord having decreed not to stir up the will of man to persist in righteousnesse, and to presist Satans temptation, he voluntarily inclined to what was forbidden, *Gen.* 3. 6.

5 Man is not condemned because he *cannot* but sin, in regard of Gods degree of *Reprobation*, but because he *will* do no other then sin, in regard of his owne *inclination*, *Hos.* 13. 9. *Psal.* 81. 10. 11. 12. *Mat.* 23. 37. *Ezek.* 18. 31, 32.

6 Though unregenerate man doth nothing but what God hath in his secret decree appointed, yet he sinneth, because what he doth is in obedience to his own *will*, and not to Gods *Commandement*, *Dan.* 10. 5, 6, 7. *Acts* 4. 27, 28.

7 Whom God hath not ordained to *save*, them he hath appointed to leave to themselves, to continue in blindnesse and hardnesse of heart, till the measure of their

sin.

sinbe filled up, 1 *Pet.* 2. 8. *Isa.* 6. 9. 2 *Cor.* 4. 34.

Q. *What are the signes of Reprobation?*

A. An infallible signe can very hardly be given, but signes very probably there be eight.

1 When God doth either *not bestow* upon men, or else doth take from them the faithfull ministery of the Word, the ordinary meanes of their salvation, *Mat.* 10. 5. *Mat.* 23. 37, 38, 39. *Acts* 13. 46.

2 When God doth not *incline* the heart to be obedient to the outward meanes which he affordeth, 1 *Sam.* 2. 25. *Mat.* 11. 21, 22, 23. 2 *Chr.* 25. 16.

3 When mens hearts are *hardned* by the Ministry of the Word, and other means of life, *Isa.* 6. 9, 10. 2 *Cor.* 2. 15, 16. 1 *Pet.* 2. 7, 8. *Job.* 13. 2.

4 When God doth send upon men the *Spirit of slumber*, to make them secure and unsensible of the danger of their naturall estate and present condition, *Rom.* 11. 8. *Is.* 29. 14.

5 When God doth *give men up* to a *reprobate minde*, disabling them to judge aright between things spiritually good and evil, *Rom.* 1. 28. 2 *Pet.* 2. 12. 2 *Cor.* 4. 3.

6 When God doth *give men up* to Satan, to deceivers, or to strong delusions,

to

to be seduced, 2 *Cor.*4.4. 2 *Thes.*2.9,10,11, 12. *Mic.*2.11. 1 *Kings* 22.20,21,22,23.

7 When men receive not the truth with an unfained *love* to the truth, 2 *Thes.* 2.10,12.

8 When men turn Gods *Grace into wantonnesse*, presuming to continue sinfull, because God is long-suffering and mercyfull, *Rom.*2.4,5. *Jude Epi.* ver.4.

Q *Doth not this Doctrine of Election and Reprobation, make men secure and careless?*

A No: for as God hath appointed men to *glory*, so he hath appointed them to *sanctification*, and to the use of all holy meanes to attain that end, 2 *Thes.*2.13,14. *Eph.*1.4. 2 *Pet.*1.10.

Q *Can you shew me yet more cleerly how the three persons in the God-head do proceed in accomplishing the work of mans salvation?*

A Yes:

1 No man commeth to the *Sonne*, but from the *Father* by *Election*, *John* 6.37.65. *John* 17.2,6,7.

2 No man commeth to the Father from the bondage of sinne and Satan, but by the Son, through the work of *Redemption* and *Mediation*, *Ephes.*1.9,10. *John* 14.6.

3 No man is united to the Son, but by the holy Ghost, working faith and *sanctification* in them whom the Father did chuse

and

and the Son redeem, 2 *Thes.* 2. 13. 1 *Pet.* 1. 2, 3.

4 The whole work of mans salvation, is from the Father, by the *inchoation* or beginning of the *Decree*: in the *Son*, by the *dispensation* of the meanes: *By* the holy Ghost, for the *Consummation* of the meanes *unto faith*, as the Instrument to apply them, and *unto obedience* & true holines, as the fruit of faith and way to Heaven, 1 *Pet.* 1. 2, 3, 4.

Q *What rules can you give me for the better understanding of this deep Mistery of Election and Reprobation?*

A The rules requisite to the right understanding hereof, are of five sorts.

Q *What doth the first sort of these rules respect?*

A The foreknowledge of God.

Q *What are the rules which respect Gods foreknowledge?*

A They are seven:

1 That Gods foreknowledge is *independent*, and not occasioned by the thing foreseen, because the foreknower stampeth his impression in the things foreknowne, but the things foreknown make no impression in the foreknower.

2 God *foreseeth no good* thing in the Creatures, nor any inclination unto goodnesse; but what himselfe from all Eternity had ordained to work in them both for essence and inclination.

3 Things

3 Things future, are therefore *future* and to come, becauſe God did foreknow and *fore-ordaine* them; his knowledge dependeth not on them, but their coming to paſſe dependeth upon his decree.

4 Gods foreknowledge is not the *cauſe* of that which God hath decreed to permit (*to wit*, ſin) but of that onely which God hath decreed to *work*, that is, the creatures, their qualities, motions and actions.

5 Gods foreknowledge is not *ſpeculative*, but practicall, not declaring things to come, as he ſeeth them in their cauſes: but effecting whatſoever he will have done, be it good or evill, either by a powerfull working, or by a voluntary permiſſion and wiſe ordering of it, to the end whereto he did appoint it.

6 Whatſoever God *forknowes*, that he willeth, becauſe nothing can come to paſſe which he willeth not; the Lord by himſelfe, or by others, doing whatſoever is good, but ſuffering others to doe that which is evill.

7 Gods forknowledge of his Elect is not a *naked* knowledge, but a knowledge joyned with a *loving affection*, and benevolous purpoſe in God to appoint and bring them to eternall life, out of his own ſingular love.

Q. *What doth the ſecond ſort of Rules reſpect?*

A. The will of God.

Q. *What are the Rules that reſpect the will of God?*

A. They are nine:

1 You muſt not conceive any thing to be *before* the will, councell, purpoſe and decree of God; becauſe theſe be eternall, and no man may look beyond eternity for a reaſon of any thing.

2 God primarily willeth *himſelfe* as the cheif good. Secondarily, the *Creatures*, as they do more or leſſe bear his Image. Thirdly, he willeth *ſinne*, not immediately or ſimply for it ſelf, for ſo he hateth the very being of it; but he willeth the permiſſion and diſpoſition of ſin, as it may be reduced by his goodneſſe and wiſdome, to his own glory, and the good of the Creature.

Aug. in Enchirid. c. 11. Greg. Mor. lib 18 c. 17.

3 Whatſoever God doth will in his ſecret will, that he bringeth to paſſe; becauſe he effecteth it in himſelfe by a ſecret and unchangeable decree; and out of himſelf by two uncontrolable means, the diſpenſation of his Son, and conſummation of his ſpirit.

4 We muſt not confound the ſecret with

with the revealed will of God; the decree of Predestination, with the precepts of faith and repentance.

5 Gods revealed *Will* sheweth what ought to be performed by us, not that God hath in his secret *will* decreed we either can, or shall be enabled to performe the same.

6 Gods *will* is the reason why two men equally miserable, are made to differ one from another, and not the foresight of our wils, receiving or rejecting grace proposed.

7 The *will* of God is most free, and most simple, and therefore there are neither two, nor more, nor contrary wills of God, but the *Will* of God is most simply one.

8 There are divers distinctions of the *will* of God, but such as are rather nominall then reall.

9 The things which are done against the revealed will of God, or the will of his precept, are not done without, or beside his secret will, which is properly the will of God; nothing being done, *God* willing or unwilling.

Q. *What doth the third sort of Rules respect?*

A. The decree of God.

Q. *What are the rules respecting Gods decree?*

A. They are fourteen.

1 The Decree of God is most wise, most free, absolute, inconditionall, eternall; going before all second causes.

2 Though all things come to passe necessarily, according to the Decree of God, yet is his Decree the cause of no sin, the Decree inferring no necessity of *constraint*, but of *immutability*.

3 The Decree of God takes away neither liberty from the reasonable Creatures, or contingency from second causes.

4 Gods Decree of Election or Reprobation, must not be grounded upon any thing in man, but altogether upon the free will and good pleasure of God.

5 We must carefully put a difference between the *Decree* of Election and Reprobation & the *execution*; because the decree is *eternall* and before sin; the execution of the decree is *temporall* and after sin, the decree respecteth man in generall, as he is a creature capable either of glory or ignominy, the execution looketh on man as he is in sin.

6 We must take heed that we neither confound the Decree with the execution of the Decree, nor the *meanes* of salvation or damnation, with the *causes* of Election or Reprobation: You may not make Christ and Faith the causes of Election

becauſe they be meanes of ſalvation; you muſt not take incredulity and ſin to be the cauſe of reprobation; becauſe ſin doth not go before, but follow after Reprobation.

7 We muſt diſtinguiſh between the Decree of *non-Election*, or Reprobation, and the decree of *deſtination* unto puniſhment, or preparation to puniſhment, which is uſually called Predamnation; becauſe the former dependeth ſolely upon the good *pleaſure* of God, the other is an act of Gods *juſtice*; the one floweth from God, as he is a God of *abſolute power*; the other floweth from God, as he is a God of *Juſtice*: the one reſpecteth man, as he is a reaſonable Creature, *mutable*; the other as he is *fallen* into ſin.

8 We muſt carefully apply a right *object* to each ſeverall *act*, which we conceive to be in Gods decree: Thus we muſt apply *Eternall Election* and Reprobation to the attribute of power, dominion and good pleaſure of God. We muſt apply actuall & *temporall Election*, which reſpecteth man in ſin to the attribute of *mercy* in God: the *deſtination* of men not elected unto puniſhment muſt be referred to the attribute of *Juſtice*.

9 The proper object of Eternall Election and Reprobation, or preterition, is

the *reasonable creature*, capable of glory or ignominy; as we may see in the election and preterition of Angels, who were not in the masse of sin, and in the election of Christ, as man, in whom there was no sin.

10 The decree of election and Reprobation is an immanent Act in God alone, as in the *subject*: from God alone, as from the *Cause*; but damnation is neither *originally* from God, nor *subjectively* in God, but is a *transient effect* of his Justice.

11 Mans *salvation* in the order of Gods decree and councel goeth before the *means*, because every wise Agent resolveth, first of the end, and then of the meanes.

12 As God ordaineth the *end*, so also he appointeth most apt, convenient and powerfull means to accomplish that end; his decree of Election and Reprobation, being as immutable as himself.

13 God being a most wise Agent, propoundeth unto himselfe the manifestation of his own glory, as a most certaine and infallible end, appointing and making all things to serve thereunto.

14 There neither is, nor can be any impulsive cause of the Decree of God, besides the free will and good pleasure of God.

Q *What doth the fourth sort of rules respect?*

A That

A That manner of the three persons working in the work of mans salvation.

Q. *What are the Rules respecting the working the three Persons?*

A They are these,

1. Election being an originall work, is attributed to the first person, and the Suns Dispensation is according to the Fathers Election.

2. The Father made *choyce* of certaine people unto eternall life, as his Inheritance; the Son *purchased* what the Father had chosen; and the holy Ghost working from the Father and the Son, doth *take possession*, and expelleth sin and Satan.

3. Man is elected in Christ, as the head of the *Elect*, but not at the Head or Foundation of the Fathers *Election*: for so the Father should begin from the Son, who alone worketh from himself by the Son.

4. Christ is the Elect of the Father, therefore not the head of the Fathers Election; the *dilection* of the Father causeth the *donation* of the Son.

5. Christ is chosen, 1. as *Head*, not to his Father, but over his members, and so he is the first of the Elect in order, and we are chosen in him. 2. He is chosen as a *Fountaine* of grace, not to his Father, but from

from his Father to us, as a Mediator and means for our good, and so he becommeth our servant.

Q. *What doth the fifth sort of rules concern?*

A. Sin.

Q. *What are the rules which in this behalfe respect sin?*

A. They are these:

I. We must distinguish between a thing brought to passe, as an *effect* flowing from something as the cause thereof, (as the freezing of the water followeth the coldnesse of the Ayre, as an effect of it) and between that which is a *consequent*, comming after something as it is an antecedent; as the freezing of the water is a consequent, but not an effect of the absence of the *Sun*. So sin is a *consequent* of reprobation, not an effect; because God by not electing man, doth not infuse any evill into man, nor take away any good thing from man which he had, but doth thereby decree not to confirme in him that good which should make him stand.

II. The *causality* of the action, with the effectuall concurrence, and immediate influence into the same, as also the direction and determination of it, must be referred unto God: but the *sin*, disorder or deficiency

ency of the action, must be referred unto man, as the author; and rest in man, as in the Subject.

III. The action, as it proceedeth from an *evill will*, and looketh to an *evill end*, so it commeth from man; but as it is ordered by God to a *good end*, so it commeth from him.

IV. Look on the *decree* of God, and you shall see, that that is an immanent act *residing* in God, working nothing, *infusing* no corruption into the creature, not at all *inforcing* the creature to any evill, but *leaving* the creature to himself, the creature doth of its own accord, decline from the Rule of righteousnesse prescribed, from the estate of holinesse, in which it was created: God left man in a good estate, made him the free beginner of his own work.

V. Look on Gods *Providence*, and there you shall see Gods efficiency *in* & *about*, but not of sin. You shall see his efficiency in sin.

1 In *fore-knowing* and fore-appointing it, *Gen.* 50. 19. for whatsoever is, is either *against* the will of God, and then he cannot be *Omnipotent*; or besides the will of God, and then he cannot be *omniprovident*, omnidisponent; or else it must be with the will of God, for who hath resisted his

will?

will? *Rom.* 9. 19. Sin is against the Rule of Righteousnesse, which God hath prescribed, but not against the secret will of God, which cannot be resisted.

2 Here you shall see the Efficiency of God, in sustaining the nature of the sinner, for in him we live, move and have our being, *Acts* 17.28.

3 In the *permission* of the sin, *Acts* 14. 16.

4 In the *desertion* of the sinner, *Isa.* 9.5,6.

5 In the *tradition* and delivering up of sinners to satan and vile affection, as an act of justice, a punishment for their former impieties, *Rom.* 1.24.

6 In the limitation of them in their prophane enterprizes, *Isa.* 8.10.

7 In giving leave to wicked Instruments to incite and stir up others to evill, 1. *Kings* 22.22.

VI. Look on *sin*, and you shall see it is from evill *defectively*: sin hath properly no efficient, but a deficient cause: For sinne is not properly an action, but a defect and obliquity, or errour in the action: Sin hath no positive being, but is a privation evilly affecting the subject wherein it is: Sin is from a good cause *permissively*, dispositively: Sinne is in that which is good

A malo defective.

A bona permissive.

In bono subjective. good *Subjectively*, the action is good, the obliquity of the action is evill: *Ad bonum reductive.* sin is to good *Reductively*: God the cheifest good, would never have permitted sinne, had he not known how to make a good use thereof.

VII The work of God about sin is considerable in the inchoation, progresse and consummation of sin. In the *Inchoation* by *prohibition* and permission: by *prohibition*, if there had been no prohibition, there had been no sin; where is no law, is no sin: by *permission*, if God would not have permitted it, it could not have been.

In the *progresse* of sin, Gods work is seen in the *direction* and limitation of it, for the time when, continuance how long, and measure how much.

In the end or *consummation* of sinne, the work of God is seen, in shewing his mercy, in forgiving some, and his justice in punishing others.

Chap. III.

Question.

W*Hat is the second step by which God proceedeth in the work of mans salvation?*

A Redemption, *Eph.* 1.7.

Q *What are we to consider concerning mans Redemption?*

A Six things: *P.* B. 51. 1 Wh

Sa.

1 Who wrought it.
2 Wherein it consisteth.
3 How it is made known unto us.
4 How it is embraced & received by us.
5 For what end we are redeemed.
6 What benefits we must see hereof in our selves.

Q *By whom was our* Redemption *wrought?*

A. Only by Christ, *Gal.* 4.5. 1 *Cor.*1.30. *Acts.*4.12.

Q *What is Christ?*

A He is the Son of God by *eternall generation*, according to his God-head, and by grace of *personall union*, according to his manhood, *Psal.*2.7. *Luke* 1.35.

Q *How is Christ distinguished from the Father?*

A Two wayes:

1 According to his *person*, as he is the Son of God, the second person in the Trinity, 1 *Iob.*5.7.

2 According to his *Office*, as he is Mediator, both God and man, *Iohn* 17.5.

Q *How is Christ said to be both equal and inferiour to the Father?*

A He is equall according to his *divine nature*, but inferiour according to his *Office* of Mediatorship, *Phil.* 2.9. *Iohn* 10.29,30. *Iohn* 14.28.

Q *How*

Q. *How is Christ distinguished in himself?*

A By his person, by his natures, by his propertyes, by his actions: His Person is but *one*, his natures, properties and actions are *double*, divine, humane, *Mat.*1.23. *Joh.*1.14. *Mat.*23.37. *Joh.*2.19.

Q. *Did he work our Redemption by one nature, or else by both?*

A By both his natures, 1 *Cor.*2.8.

Q. *Whence doth it appear that Christ is our Redeemer & Mediator, according to both natures?*

A 1 He did assume our flesh, that so being God and man, he might be a fit person to performe the Office of a Redeemer, to reconcile both God and man together, 1 *Tim.*2.5.

2 He was *man*, to suffer for man, and he was *God*, to make his suffering of an infinite value, a compleat satisfaction for mans Redemption, *Heb.*2.14,15,17.

3 Christ so performed the Office of a Mediator, according to both natures, that there was a *communion* in the work, but *distinction* of the nature and manner of the work, in the natures working: Christ *suffered* in his humane nature, but *sustained* and overcome the things which he suffered by the power of his Divine nature: He *satisfied* in the humane nature, but the worth,

dignity, efficacy and application of the *satisfaction*, *proceeded* from his divine Nature, *Heb.*9.14.*Heb.*5.5.*Acts* 20.28.

Q *How could the short sufferings of Christ satisfie the infinite Justice of God*, and *purchase his everlasting favour?*

A The infinite merit of Christs passion ariseth from his infinite *God-head*; mans sin, though in it selfe finite, yet became infinite, by being committed against an infinite Justice: So Christs sufferings, though finite in regard of time, yet became infinite by divine merit, *Acts* 20.28.

Q *But how doth this work of Redemption belong to the divine nature, seeing the divine nature could not suffer, because it was immutable, nor dye because it was immortall?*

A In regard of *personall union*, the divine nature manifesting it selfe in the flesh, and the humane nature being made one by personall union with the divine, whatsoever is done to either of the natures, is taken as done unto them both, *Joh.*1.14.*Ph.*2.7.

Q *How manifold is the Office of Christ as Mediator?*

A Threefold: as a *Prophet* he teacheth, as a *Priest* he sanctifieth, as a *King* he governeth; as a Prophet he *explaineth*, as a Priest he *obtaineth*, as a King he *applieth* [illegible]

vation to his people, *Acts* 3.22. *Heb.*10.10. 14.*Eph.*5.25,26,27.*Isa.*9.6,7,

Q *Shew me yet more fully what he doth as a Prophet?*

A He *sheweth* us our misery by sin, and happinesse by grace, *John* 1.9,18.*Mat.*17.5.

Q *How doth he do this?*

A *Outwardly*, by the preaching of the Law and Gospel; and *inwardly*, by enlightning the understanding, *Mat.*4.17.*Isa.*61.1. *Eph.*4.11. *John.*5.25. 1 *John* 2.27.

Q *What doth he as a Priest?*

A He *redeemeth* us from evill, and purchaseth for us Gods grace and favour, *Heb.*2.17.*Psal.*110.4. 1 *Pet.*1.24.

Q *How doth he doe this?*

A 1 By keeping the Law, *Rom.*8.34.

2 By *offering* himself a Sacrifice to God, *Eph.*5.2.

3 By *making* intercession for us, *Heb.* 7. 25,26,27. *John* 17.9.

Q *How doth he make intercession for us?*

A 1 By *presenting* himself to God the Father as our Mediator and Redeemer, *Heb.*9. 24. 1 *John* 2.1.

2 By *promising* obedience and thankfullnesse on our behalf, *John* 17,6,25,26.

3 By *praying* for us, *John* 17.9.

Q *What doth he do as a King?*

A He doth *rule* and defend his Kingdome and redeemed people from all evill, and doth *continue* them in the grace & favour of God for ever, *Pſal.* 2.6,8,9. *Luke* 1. 32. *Joh.* 10.28. *Mat.* 2.8.10. *Heb.* 12.28.

Q. How doth he doe this?

A 1 By *getting* victory over his and our enemies, 1 *Cor.* 15.54,55. *Col.* 2.15. *Heb.* 2. 14. *Hoſ.* 13.14.

2 By *calling* and gathering together the people of his Kingdome, and taking poſſeſſion in their hearts, *Ioh.* 17.11,12. *Ioh.* 10.16. *Eph.* 4.11. *Eph.* 3.17.

3 By *preſcribing* to them laws of obeying and beleeving, *Mat.* 17.5. *Acts* 17.31. *Iſa.* 11. 2,3,4.

4 By *moving* their Hearts inwardly through the feeling of Gods preſent favour and hope of future glory, to beleeve and obey, *Rom.* 8.14. *Mat.* 3.11. 2 *Cor.* 7.4,5, 2 *Cor.* 5.20.

5 By *beſtowing* on them all things needfull to ſalvation, *Pſ.* 45.13,14. *Eph.* 4.11.12.

6 By *reſtraining* and puniſhing the enemies wah riſe againſt them, 1 *Cor* 15.24,25.

Q. You ſaid but even now, that Chriſts ſufferings, in regard of his God-head, were of an infinite value; did he therefore in the intention of God his father, die for, and redeem all men, as the Papiſts and their adherents teach? *A* He

A He redeemeth men of all *Nations*, and of all conditions, but not all particular *persons*, *Revel.*5.9.*Rom.*8.33,34.*Iohn* 17.19, 20. *Iohn* 10.15. *Eph.*5.23.

Q How do you further make the truth hereof apparent?

A By divers things:

1 The Father did not *choose* all, therefore neither did the Son dye for and *redeem* all; for the work of the Son in redemption doth not exceed the work of the Father in election, because he worketh from the Father, *Iohn* 17.2,4.*Iohn* 15.15.*Iohn* 12.49,50.

2 The Spirit doth not *sanctifie* all, therefore neither did the Son *redeem* all; for the work of the Spirit in sanctification cometh not short of the work of the Father in election, nor of the Son in redemption; because he worketh from the Father and the Son, taking possession of what the Father did choose and the Son purchase, sanctifying whom the Son did redeem, *Iohn* 14.26. *Iohn* 15.26.*Iohn* 16.7,13,14,15. 1*Pet.*1.2.

3 The *love* of God and Christ, which was the moving cause of his death, doth not *extend* to all, therefore neither was his death intended for all, *Iob.*3.16.*Iob.*13.1.*Ro.*9.13.

4 Christ did not *rise* again for all, therefore neither did he *dye* for all, *Rom.* 4. 25. 1 *Cor.*15.20.

5 Christ doth not *pray* for all; therefore neither did he die for, & *redeem* all, *Ioh.* 17.9.

6 The Death, Resurrection and Intercession of Christ are *Inseperable*, make him a *compleat* Redeemer, and are *peculiar* to Gods chosen people, *Rom.* 8.33,34.

7 Christ doth not inwardly *instruct* all as a Prophet, *Mat.* 13.13. nor spiritually *rule* in the hearts of all as a King, *Rom.* 16.16. therefore neither did he *die* for all as a Priest for the offices of Christ are of equal extent.

8 For whom Christ *died*, to them are *given* the Spirit, Faith, Hope, Love, and every other saving grace, *Rom.* 8.31, 32. but this all men have not, 2 *Thes.* 3.2.

9 Had Christ laid down his Life a ransome for all men, then the justice of God being once *satisfied*, a second punishment could not without injustice be *inflicted*, *Mat.* 20.28. *Isa.* 53.11,12.

Q. *Wherein standeth this Redemption thus wrought by Christ?*

A. In three things:

I In *satisfying* Gods justice by suffering the full punishment of sin, *Mark* 10.45. *Isa.* 53.5.

II In *fulfilling* Gods Law, by obeying perfectly, *Mat.* 5.17. *Rom.* 10.4.

III In *delivering* us from the power of sin,

sin, and curse due to the same, by applying unto us the benefits of his active and passive obedience, *Rom.*8.2,3. 2 *Cor.*15.15.

Q *Why must this punishment be suffered by Christ?*

A Because otherwise there is no *escaping* of eternall death, *Heb.*9.22.

Q *Why must the Law be fulfilled by Christ?*

A Because otherwise there is no *enjoying* of eternall life, *Rom.*5.18,19.

Q *Why must the benefits of Christs active and passive obedience be applyed?*

A Because otherwise our sin is not *destroyed*, our imperfections are not *covered*, our *persons* & actions are not *accepted*, neither is the wrath of God against us *appeased*, *Phi.* 3.8,9,10. *Rom.*8.8,9. *Rom.*7.5. *Ro.*6.22,23.

Q *How is the mistery of our Redemption made known unto us?*

A By the preaching of the Gospel, *Luke* 24.25,26. *Acts.*10.43.

Q *How is this Redemption received and embraced by us?*

A Onely by Faith, *John* 3.16.

Q *For what end did Christ redeem us?*

A To serve God alwayes in true holinesse, *Luke* 1.74,75. *Tit.*2.14.

Q *What benefits of our Redemption must we see in our selves?*

A These seven:

I *Freedome* from the bondage of Satan, *Heb.*2.14. 1 *John* 3.8,9.

II A *death* of sin, *Rom.*6.5,6.

III *Newnes* of life, 1 *Cor.*5.7,8. *Ro.*5.9,10

IV *Reconciliation* with God, *Rom.*5.1. *Col.*1.20. *Eph.*2.13.

V An holy *agreement* between our hearts and Gods Commandements, 1 *Ioh.*5.3.

VI An heavenly *peace* in our consciences, 1 *Ioh.*3.21. *Rom.*5.5.

VII An holy *triumph* over the feare of death, 1 *Cor.*15.57.

Chap. IV.

Question.

What is the third step by which God doth proceed in the work of mans salvation?

A Vocation. *Q What is Vocation?*

A It is a holy and gracious work of God, by his Word and Spirit calling men sinfull and subject to damnation, out of their natural and corrupt estate, to beleeve in Christ, and to lead a new life, *Acts* 26.18.

Q What are the parts of Vocation?

A They are two: 1 The offering: 2 The receiving of Christ, *Iohn* 1.11,12.

Q What is the offering of Christ to us in our Vocation?

A The proposing of Christ as the onely necessary and sufficient meanes of salvation, 1 *Cor.*1.23,24. *Heb.*7.25. *Acts* 4.12.

Q *What is the receiving of Christ?*

A The joyning of Christ unto man, and of man unto Christ, *Iohn* 6.56. *Eph.* 5.23.

Q *How doth God call men to this new estate?*

A By the ministry of the *word* as the outward, by the working of the *Spirit* as the inward meanes, *Acts* 10.44. *Acts* 16.14. *Acts* 9.15. *Eph.* 1.17. 1 *Cor.* 3.6.

Q *From what doth God call them?*

A From the bondage of Satan, & service of all sin, *Col.* 1.12,13. *Tit.* 3.3,4. *Mat.* 9.13.

Q *Whereunto doth he call them?*

A Unto true holinesse, 1 *Thes.* 4.7.

Q *Why doth he thus call them?*

A I That they may have *union* and communion with Christ Jesus, 1 *Cor.* 1.9.

II That they may *love*, feare and honour God in Christ, *Ier.* 32.39,40.

III That they may *make sure* their election unto themselves, 2 *Pet.* 1.10.

IV That they may be *fit* to inherite eternall glory, 2 *Pet.* 1.3. *Revel.* 21.27.

Q *Who are they that be thus called?*

A By the outward Ministry of the word *good* and *bad* are called, *Mat.* 20.16. *Mat.* 13.47,48. but by the inward working of the Spirit the *chosen* only are called, *Rom.* 8.30. *Acts* 13.48.

Q *What are the properties of Vocation?*

A They are five: I. It

I. It is *free*, *Ioh.*3.8.*Rom.*8.28.*Isa.*44.6,7.

II. It is *holy*, 2 *Tim.*1.9.

III. It is *irresistable*, *Ioh.*6.37.*Iohn* 10.16. *Isa.*55.10,11,12,13. *Ezek.*36.25,26.

IV. It is *peculiar* to the chosen, *Act.*13.48

V. It is *unchangeable*, *Rom.* 11.29. *Ier.* 32.40.

Q *How may a man know that he is effectually called?*

A By nine signes accompanying it.

Q *What be they?*

A I. True *illumination*, whereby a man is able to see his own wretchednesse by sin, and also to behold the riches of Gods mercy in Christ towards his own soul, 1 *Pet.*2.9.

II. A thorough *detestation* of that sin which hath formerly been most pleasing to him, *Hos.*14.8.*Isa.*30.21,22.*Luke.*19.8,9.

III. A *loathing* of evill and delighting in holy company, 2 *Cor.*6.17,18.*Psal.*119. 115.*Psal.*26.4,5.*Psal.*16.3.

IV. A competent measure of *grace* befitting that calling, with a holy care to walk as beseemeth the same, *Eph.*4.1. 1 *Thes.*2.12.

V. A singular *readinesse* to performe all the Lords Commandements, *Gal.*1.15,16. *Cant.*1.4.*Psal.*119.32.

VI. A carefull *endeavour* to have peace with all men, so much as may be; but especially

pecially with Gods people, *Rom.* 12.18. *Col.*3.15. 1 *Cor.*7.15. 1*Pet.*3.8,9.

VII. A hearty *cleaving* unto God, and making a good profession of Gods truth in all estates, 1 *Tim.*6.11. *Luke* 9.23,26.

VIII. A high *estimation* of this calling and of the means by which a man is called, *Phil.*3.14. *Psal.*119.22.

IX. A comfortable *experience* of Gods disposing and ordering all things to work for the best unto him, *Rom.* 8.28 *Gen.* 41: 52. *Gen.*50.20.

Q *What fruits doth this Doctrine of mans Misery, Redemption and Vocation, bring forth in them whom God doth ordaine to eternal life?*

A It doth work 10. several graces in them.

Q *What is the first?*

A A cleer *sight* of our wofull and loathsome estate by nature, *Prov.*30.1,2. *Ier.*31. 18. *Rom.*7.9.

Q *What is the second?*

A A true *sence* of our misery by sin, *Psal.* 38.4. *Rom.*7.24.

Q *What is the third?*

A *Contrition* and brokennesse of heart, 2 *Cor.*7.10. *Psal.*51.17. *Luke* 7.38.

Q *What is the fourth?*

A A thorough *detestation* of sin, *Psal.*119. 128. *Hos.*14.8.

Q *What is the fift?* A An

A An earnest desire of the pardon of sin *Psal.*51.9.

Q *What is the sixth?*

A A holy *consultation* what to do to get forth of this sinfull estate, *Acts* 16.29,30.

Q *What is the seventh?*

A A humble and free *confession* of all sin, *Psal.*32.5.*Ps.*139.23.*Luke* 15.18,19.*Ps.*51.3.

Q *What is the eight?*

A An unfained forsaking of all sin, to enjoy the graces of the Spirit, and favour of God, *Mat.*13.44.*Isa.*30.22.*Psal.*66.18.

Q *What is the ninth?*

A A sound *application* of Christ and his promises to our owne soules, trusting in Christ, and casting our selves wholly upon him for pardon and salvation, *John* 20.28. *Phil.*3.12,13.

Q *What is the tenth?*

A An *high valuing* of Christ, strong and fervent love to Christ, and an holy relishing of more sweetnesse in the Gospel, then in any thing in the world, consecrating our selves to Christ in holinesse and true righteousnes to serve him, *Luke* 7.47.*Psal.*4.6,7 *Ier.*15.16.*Ps.*119.103.*Ro.*10.15.*Ro.*12.1,2.

Chap. V.

Question.

What is the th step by which God proceedeth in the work of mans salvation?

A Justification:

Q *What is Justification?*

A It is a gracious action of God, whereby he *imputeth* the righteousnesse of Christ to all true beleevers, and for the merit of Christ freely *absolveth* them from all their sins, and *reputeth* them just unto life, *Rom.* 3.22,24. 2 *Cor.* 5.21. *Psal.* 32.1,2.

Q *How manifold is Justification?*

A Two-fold: Legall, *Rom.* 2.13. Evangelicall, *Rom.* 5.18.

Q *What is the matter of our justification?*

A Christs active and passive obedience, together with his originall righteousnesse, *Gal.* 3.10. *Rom.* 5.19.

Q *How is Christs originall righteousnesse a part of his satisfaction, and of our justification?*

A I Christs originall *Righteousnesse* answers our originall *sin*.

II The Law requires not onely *actual* obedience, but also *originall* & full conformity

III Whole Christ is ours, and whatsoever he was made, whatsoever he did or was, that he was made, that he did and was for us, *Isa.* 9.6. 1 *Cor.* 1.30.

Q *Is the active obedience of Christ necessary to our justification, as well as his passive?*

A Yes: For,

I As Christs passive obedience was necessary

ceſſary for the *expiation* of our ſin, ſo his active obedience is neceſſary for the *obtaining* of life eternall.

II. As the Law bindeth to *puniſhment*, threatning death to them that tranſgreſſe it, *Deut.*27.26. So it bindeth to *obedience* promiſing life to them that keep it, *Levit.* 18.5. *Luke.*10.28.

III. As Chriſts paſſive obedience anſwers mans *guilt* of Sin, and damnation: ſo his active obedience anſwers mans *want* of Righteouſneſſe, *Rom.*3.22.

Q. *What are the parts of Iuſtification?*

A. Two:

I. The *Imputation* of Chriſts righteouſneſſe, whereby the Believer hath his ſin covered, and is accepted as juſt in the ſight of God, *Phil.*3.8,9,10.

II. *Remiſſion* of ſin, whereby the Believer is freed from the guilt and puniſhment of ſin, *Col.*1.21,22. 1 *Pet.*2.24.

Q. *What is the moving cauſe of mans juſtification?*

Anſ. The *inward* moving cauſe is Gods *mercy*, *Rom.*3.24. the *outward* moving cauſe is the *merit* & efficacy of Chriſts active and paſſive obedience, 1 *Ioh.*1.7. 2 *Cor.*5.18,19.

Q. *What is the formall cauſe?*

A. The *Imputation* of Chriſts righteouſnes 2 *Cor.*5.2. 1 *Cor.*1.30. *Ier.*23.5. Q. What

Q. *What is the instrumentall cause of our Justification?*

An A lively faith, laying hold on the Righteousnesse of Christ, *Rom.*3.28.

Qu. *Doth faith alone justifie us?*

A Faith is alone in the *act* of justifying; but not alone in the *heart* and life of the justified person, *Rom.*3.28. *Jam.*2.19. *Ephes.* 2.8,9,10. *Gal.*5.6.

Qu. *What is Faith?*

A It is a holy and stedfast resting of the heart upon God in Christ, as the only and al-sufficient Author of salvation and life eternal, *Isa.* 10.20. *Psal.* 37.3,4,5. *Rom.*10. 11.2 *Cor.*3.4. 2 *Cor.*5.6,7,8. *Deut.*30.20.

Q. *What is the nature of Faith in generall?*

A To cleave unto the Lord, and to cast our selves, and our burthen upon him in all estates, *Jos.* 23.8. *Acts* 11.23.1 *Cor.*6.17. *Ps.*55.22. *Ps.*62.8. 1 *Pet.*5.7.

Q. *What doth the nature of Faith more particularly comprehend under it?*

A I. *Knowledge* of that which God hath proposed to be believed, 1 *Joh.*4.16. *Io.*10. 38. *Io.*17.3.

II. *Assent* to the profer of grace, *Io.*3.33.

III. A pious *affection* towards God, whence ariseth a high estimation of the promise of life, & a base account of all things

in

in comparison of the love of God in Christ, *Deut.*4.4.*Deut.*11.22.*Cant.*1.2.*Psal.*63.3.

IV An earnest desire after the happinesse revealed in the Gospel, *Isa.*55.1. *Gal.*5.5. *Luke* 2.25.

V A *resting* upon God in Christ, for the obtaining of that good which he hath propposed us in his Word, *Jer.*17.7.*John* 6.68.

VI An *election*, choosing and apprehending of the promise of life in Christ, so making it our owne, *John* 1.12.

Q *Wherein standeth the essence and perfection of Faith?*

A In our election, apprehending and singling out Christ to our selves, as the onely sufficient and fit meanes to bring us to life, *Cant.*2.16.*John*20.28.*Psal.*119.30,31.

Q *Whereupon is Faith builded?*

A Upon the sacred Scriptures alone, whose Author is God, 2*Pet.*1.19,20.*Rom.*3.4.1 *Cor.*2.5.

Q *Whence is it that the act of Beleeving springeth?*

A From the internall operation and perswasion of the holy Spirit, as the proper cause of it, 1 *Cor.*12.3,11.

Q *What is the outward and ordinary meanes by which Faith is wrought?*

A By the faithfull preaching of Gods Word

Word, *Rom.* 10. 14, 15, 17. *Eph.* 1. 13. 1 *Cor.* 1. 21. *Ier.* 3. 15. *Acts* 13. 42, 43. *Isa.* 57. 19.

Q. *What is the object of Faith?*

A. Christ as Redeemer is the *mediate* object of Faith, and God is the *ultimate*, for we beleeve in God through Christ, *Rom* 6. 11. 2 *Cor* 3. 4. 1 *Pet* 1. 21.

Q. *Whereunto doth Faith carry the heart of the Beleever to seek true comfort?*

A. To the *merit* of Christ, and to the *promises* and *providence* of God, *Iohn* 14. 1, 2. 2 *Tim.* 1. 12. *Rom.* 4. 21. *Heb.* 11. 13.

Q. *What is the Subject or Seat of Faith?*

A. The heart and will of the Regenerate, *Rom* 10. 10.

Q. *Whence doth it appear, that the will rather then the understanding is the seat of Faith?*

A. I Because Faith is an act of Election, choosing and embracing Christ, and making him ours, which is more then an act of the understanding, *Iohn* 1. 12. *Iohn* 6. 35.

II Because, though Faith doth alwayes presuppose the knowledge of the Gospel, yet there is no saving knowledge distinct from that which is in many Reprobates, unlesse it be both consequent unto, and also dependent upon the act of the will, *Iohn* 7. 17. *Iohn* 8. 31, 32. 1 *Iohn* 2. 3.

III Because Faith uniteth us to Christ, causeth

causeth us to give and apply our selves unto God in Christ, which is not an act of the understanding, but a consent and work of the will, 2 *Cor.*5.14,15.

III. Because knowledge of it selfe, is common to Believers, with unbelievers and devils, *Iam.*2.19,20.

Q. *In what order, or by what degrees doth God prepare them to believe, whom he hath ordained unto life?*

An. I. By the Law.

II. By the Gospell.

Qu. *How by the Law?*

An I. By *inlightning* the sinner to see his miserable estate by sin, with the punishment due to the same, *Rom.*7.7,9. *Ro.*3.20.

II. By *convincing* the sinner that he is the guilty person, to whom the Messenger of the Lord speaketh, 1 *Cor.*14.24,25. 2 *Sam.* 12.7.

III. By *raising* the Sinner out of his Security, filling his soul with terror, making him see the fulfilling of the Law to be impossible: making him feel the bearing of the punishment to be intolerable, and the committing of the sin uncomfortable, *Gen.* 4.7,13. *Acts* 15.29.

Qu. *Are all such as be thus wrought upon by the Law afterward brought to believe?*

Answer, No: Many

Many Reprobates and Hypocrites are thus convinced and terrified, and so left, *Mat.* 27.3,4,5. *Gen.* 4.13,16,17. *Acts* 24.25. 2 *Cor.*3.6.

And yet ordinarily all such as are appointed unto life, are thus in some degree wrought upon by the Law in the beginning, and so led forward unto Faith by the Gospell, *Acts* 2.37. *Jer.*31.18.

Q *After men are thus prepared by the Law, how doth God lead them forward by the Gospel?*

An He doth by the Gospell *proclaime* a remedy for the easing of the soule of the sinner so distressed, and appeasing of the Conscience so disquieted, *Jo.*3.16. *Mat.*11. 28. *Isa.*61.1,2.

II. By the Gospell: the Sinner thus afflicted is *perswaded* in the generall, that God is mercyfull, and that there is a remedy in Christ for sinners: and by this generall perswasion is supported against despaire, though he cannot make any particular application hereof unto himself, for the present, *Isa.*55.6,7. 2 *Sam.* 24.14. *Ps.* 130.7,8. *Dan.*9.9. *Eze.*10,2,3. *Lam.*3.22,23.

III. Hereupon, the thoughts of his own misery, the sweet voice of the Gospel, and the consideration of Gods loving kindness in Christ working upon him, his heart be-

commeth

meth *ſoft*, humble, teachable, contrite and broken for ſin, and for diſhonouring God ſo loving and long-ſuffering, *Rom.* 2. 4. *Zech.* 12. 10.

Q *But how may a man know that his contrition is not Legall, but Evangelicall?*

A Legall terror is chiefly for *fear of puniſhment*, leaving the ſoule ſtill hardned; but Evangelicall contrition is chiefly for *ſin*, making the heart truly ſoft, and cauſing ſin to be earneſtly, deeply and conſtantly bewailed, *Pſal.* 38. 3, 4. *Pſal.* 31. 10. *Mat.* 26. 75. *Zech.* 12. 10. 2 *Cor.* 12. 7.

Q *When the Goſpel, like fire, hath melted the ſtony heart of the ſinner, how doth it work further?*

A It doth beget in him further;

I An utter *diſlike*, ſhame and deteſtation of all his former courſes, *Iſa.* 30. 22. *Jer.* 31. 19. *Ezek.* 37. 31.

II An unfained and full *confeſſion* and aggravation of his ſin, 1 *Sam.* 12. 13. 1 *Tim.* 1. 15. *Lam.* 3. 40.

III It doth *empty* him of all conceit of his own goodneſſe, cauſing him utterly to deny himſelf, 1 *Cor.* 3. 18. *Rom.* 7. 18.

IIII It cauſeth him to *wait* on God for direction to guide him in, and to lead him forth of this perplexed eſtate, crying earneſtly

neſtly to God for conſolation, *Pſal.* 51. 8,9, 10,11,12. *Pſal.* 143. 8,9,10.

V Having *felt* his owne wants, *deſpairing* of help in himſelf, and having *ſeen* Gods offer, & the excellency of mercy in Chriſt, he doth above all things moſt ſtrongly *deſire* the pardon of ſin, and faith to beleeve the promiſe of Gods mercy made in Chriſt to his own ſoule, *Luke* 18.13. *Pſal.* 143.1,2, 6. *Iſa.* 26.8,9.

VI. He is ſo ſolicitouſly *carefull* in the uſe of the means to attain Faith, 2 *Pet.* 1.10. *findeth no reſt* till he getteth ſome aſſurance *Pſal.* 38.3. *Pſal.* 116.34. *hungreth* and thirſteth vehemently after it, *Matth.* 5.6. *Pſal.* 63.1. *caſteth away* whatſoever may hinder it, *Mat.* 13.44,45. *waiteth* on the Lord with patience, *Iſa.* 28.16. beginneth at length to be *perſwaded* in his heart that he ſhall have it, *Pſal.* 103.8. *Heb.* 10.37. *Marke* 9.24. and ſo at length doth God *ſeale up* unto his ſoule the pardon of his ſin, and doth enable him to beleeve the ſame, *Eph.* 1.13,14. *Pſal.* 116. 6,7,8.

Q *How far may a Reprobate go in this way?*

A He may goe fourteen ſteps.

Q *Which be they?*

A 1 He may know and acknowledge the truth, 2 *Pet.* 2,21. *Luke* 12.47. 1 *Cor.* 13.2.

11 He

II. He may be *troubled* in conscience by hearing the Word, *Acts* 24.25.

III. He may be *perplexed* in mind about sin, before he doth commit it, *Mark* 6.26.

IIII. He may be full of *sorrow* after the commission of sin, *Mat.* 27.3,4.

V. He may *confesse* his sin in time of vexation, *Exod.* 9.27.

VI. He may *pray*, and desire others to pray for him in the day of affliction, *Acts* 8. 24. 1 *Kings* 21.27.

VII. He may be at great *costs* in and about Gods service, *Gen.* 4.3. *Isa.* 1.11,12,13. *Micah.* 6.6,7.

VIII. He may make an open and glorious *profession* of the wayes of godlinesse, *Isa.* 58. 2. *John* 6.26. *Ezek.* 33.31,32. *Matth.* 25.1, 2, 3.

IX. He may take *joy* and taste sweetnesse in some part of Gods Word, *Mark* 6.20. *Mat.* 13.20,21. *Heb.* 6.5.

X. He may *amend* his life in many things, and be zealous, and so farre escape all the pollutions of the World, that none can justly tax him with any open evil, 2 *Pet.* 2. 20. *Mark.* 6.20. 2 *Kings* 20.28,29.

XI. He may *wonder* at, and be strangely affected with the glorious things revealed in Gods Ordinances, *Luke* 4.22,23.

XII. He

XII He may *approve*, and commend the best Preachers, and frequent the best company, and desire their gifts and graces, *Ezek.*33.31,32. *Mat.*25.1,8.

XIII He may *delight* in frequenting Gods house, he may hold out with Christ in great trouble, and upon some inward, yet common worke, perswade himselfe of being in Gods favour, *Isa.*58.2,3. *Mat.*13.22. *Pro.*14.12. *Is.*1.26.

XIV He may *give* liberally to the needy, and *suffer* even death in the cause of Christ, 1 *Cor.*13.3.

Qu. *Is it not a great discouragement to Gods children that hypocrites go so far in the way to heaven, and that Gods children are so hardly distinguished from them?*

An. No: but they must labour so much the more earnestly to go beyond them and to make their Calling and Election sure, *Mat.*5.20. 2 *Pet.*1.10.

Qu. *Wherein doth a Child of God go beyond an hypocrite?*

An. In Twelve things:

I In hating sin *universally*, and throughly, *Psa.*119.104. *Psal.*66.18.

II In resting upon God *firmely*, and constantly, *Rom.*8.38. *Psal.*62.8. *Col.*2.7. with

III In loving God *unfainedly*, for the pu-

rity and lovelineſſe of Gods nature, *Deut.* 6.5. *Cant.* 2.5. *Mat.* 10.37.

IV In meditating upon, and rejoycing in the *whole Word of God*, *Pſal.* 119.14, 15, 16, 143. *Ier.* 15.16.

V In obeying the whole will of God *cheerfully*, *Pſ.* 40.8. *Pſ.* 110.3. *Pſ.* 119.128. 1 *Ioh.* 5.3.

VI In *deſiring ſincerity* with much earneſtneſſe, *Pſal.* 139.23, 24.

VII In exerciſing holy duties with *Conſtancy*, and ſtriving to keep a good conſcience toward God and Man continually, *Iob* 27.6, 11. *Acts* 24.16.

VIII In being truly *poor* in ſpirit, carried cleerly out of themſelves, and every thing elſe, to Chriſt alone for all fullneſs, *Iſ.* 57.15.

IX In performing duties *in love* to Chriſt, deſiring grace, that he may honour Chriſt, grieving that he can performe no better ſervice to Chriſt.

X In deſiring and endeavouring the glory of God and Chriſt *above* his owne ſpirituall and temporall good, *Rom.* 9.3. *Luke* 14.26.

XI In taking up his *full and everlaſting reſt* with Chriſt, *Phil.* 1.21. Chriſt being all contentation to him, heaven it ſelf being without Chriſt, an uncomfortable and empty dwelling in his apprehenſion, *Phil.* 3.7, 8, 9.

XII In

XII In being inclined, moved and carried to God, to Christ and holy things.

1 By the power of a new and *inward principle* of grace; working a suitablenesse between his heart and the things of God.

2 By the vertue of a cleer and *sweet apprehension* which he hath of God in Christ, making him appeare most glorious in his eyes.

3 By the efficacy of a *pure & fervent love* to God in Christ, causing him to desire Christ for Christ himself, and all other things for Christs sake, to make himself the more serviceable unto Christ, *Psal.*40.8. *Ps.*119.32.

Q *How may a man know that he hath faith?*

A 1 By the *sense* and feeling of Faith it self; the Believer perceiving and feeling his heart choosing and singling out, strongly cleaving unto, & relying upon Christ, *Rom.* 8.38,39. 1 *Cor.*2.12. *Mark* 9.24. 2 *Tim.*1.12.

2 By the fruits and signes of Faith, *Mat.* 7.16,17. *Iames* 1.8.

Q *How many sorts of signes are there?*

A Two: one of Faith more weak, the other of Faith more strong.

Q *What are the signes of Faith more weak?*

A 1 A *feeling* of the want of Faith, with an earnest desire to have it, *Mark* 9.24.

2 A spirituall *Combat* between the flesh

and the Spirit, *Gal.* 5.17. *Ro.* 7.23. *Mat.* 11.28.

3 An earnest *seeking* after, & valuing of the love of God in Christ above all the things in the world, *Cant.* 2.4. *Ps.* 51.8, 10. *Ps.* 4.6.

4 *Denial* of our selves, arising from the apprehension of our own vileness and emptinesse, and Christs fulnesse to supply our wants, *Mark* 8.34. 1 *Cor.* 3.18. *Ezek.* 20.43.

5 Godly *sorrow* arising from the apprehension of Gods love in Christ, softning and melting our hearts, *Rom.* 2.4. 2 *Cor.* 7. 10, 11. *Zech.* 12.10.

6 An high *estimation* of Gods Word, *Job* 23.12. *Psal.* 119.72. 1 *Pet.* 2.2.

7 Unfained *love* to Gods people, 1 *John* 3.14. *Gal.* 5.6.

Q *What are the signes of Faith more strong?*

A 1 A comfortable *feeling* of Gods love shed abroad into our hearts, *Rom.* 5.5. *Cant.* 1.2.

2 A sound and *strong joy* in the Lord, and in his Word, *Rom.* 15.13. *Phil.* 4.7. *John* 15. 11. *Isa.* 9.3. *Neh.* 8.10.

3 A holy *admiration* at the wonderfull chang wch God hath wrought in us, *Ps.* 66.16

4 An earnest endeavour to *win* others unto Christ, *Luke* 22.32.

5 An effectuall and *through application* of our selves to Christ, to serve him and seek his

his praise in, and above all things, *Rom.* 12. 1, 2. 2 *Cor.* 5. 15.

6 A firme *dependance* upon God in the deepest *perplexities*, with a strong perswasion of a happy issue out of all troubles, *Job* 19. 25. *Job* 13. 5. *Rom.* 4. 18.

7 An earnest longing for *Christs comming* unto Judgement, 2 *Tim.* 4. 8. *Cant.* 8. 1. *Psa.* 42. 1, 2. *Revel.* 22. 20.

Q *Cannot a weak Faith save us?*

A Yes: For it *ingraffeth* us into Christ, maketh us *just* in Gods sight, *gathereth* us into the family of Gods children, and giveth us *victory* over sin and satan, *John* 15. 1 *John* 1. 12. *Gal.* 3. 7. *Isa.* 42. 3. *Isa.* 40. 11. 1 *John* 5. 4.

Q *May a man, having gotten a weak faith, rest contented therewith?*

A No: But he must carefully endeavour to have it encreased, *Mark* 9. 14. *Rom.* 1. 17. *Col.* 2. 7.

Q *By what meanes may a man get his weak Faith confirmed?*

A 1 By an ordinary and *conscionable use* of the Word and Sacraments, *Eph.* 1. 13. *Rom.* 4. 11.

2 By *fervent prayer* unto God, *Luke* 17. 5.

3 By a frequent and holy *Meditation* upon Gods Promises, Fatherly affection

and unſpeakable goodneſſe, *Pſal.*104.34. *Pſal.*63.5,6. *Iſa.*49.14,15.

4 By exerciſing a *holy communion* with the Saints of God, *Iohn* 20.19,25.

5 By a *holy care* to ſhun all ſin, withal occaſions leading thereunto, *Iam.*1.27. 1 *Theſ.* 5.22.

6 By leading a ſincere and *ſanctified converſation*, *Pſal.*112.6,7,8. 1 *Iohn* 3.19.

7 By a patient *waiting* upon God, *Pſal.* 40.1,2,3.

Q *What may move us to get this Faith wrought in us?*

A The benefit and excellency of Faith, 2 Pet.1.1. 1 Pet.1.7.

Q *Wherein doth the benefit and excellency of Faith appeare?*

A The benefit and excellency of Faith appeareth three wayes:

1 In the *miſeries* from which it delivereth

2 In the *evils* which it preventeth.

3 In the *priviledges* which it beſtoweth.

Q *What are the miſeries from which Faith delivereth?*

A They are ſeven:

1 From *blindneſſe* in our underſtandings, *Iohn* 15.46.

2 From *uncleanneſſe* in our affections, *Acts* 15.9.

3 From

3 From a stony and *stupified heart*, *Zech.* 12.10. *Ionah* 3.5.

4 From the *terror* of an accusing conscience, & the insupportable *burden* of our corruptions, *Luke* 7.48,50. *Num.* 21.8. *Rom.* 5.1.

5 From the *sinfull lusts*, fashions, and yeeldings to the oppositions of the world, 1 *John* 5.4. *Rom.* 12.1,2.

6 From the *curse* of the Law, and terror of the world, *Rom.* 10.4. 1 *Tim.* 1.9.

7 From the *fear* of temporall, & condemnation of death eternal, *Ioh.* 5.29. *Ioh.* 3.16.

Q *What are the evils which faith preventeth?*

A They are four:

1 *Apostacy* from the truth, *Heb.* 10.39.

2 Utter *desperation* in the day of affliction *Micah* 7.8. *Iohn* 19.25.

3 *Impatience*, and use of unlawfull means, *Isa.* 28.16.

4 *Sinking* under Satans temptation, *Eph.* 6.16. 1 *Pet.* 5.9.

Q *What are the priviledges which Faith wrought and confirmed bestoweth on us?*

A They are twelve.

1 *Sonship* with God, *Iohn* 1.12. *Gal.* 3.7.

2 *Fellowship* with Christ, *Gal.* 2.20. *Ephes.* 3.17.

3 *Interest* in all Gods promises, *Heb.* 11. 33. *Gal.* 3.14.

4 True *comfort* and benefit by all Gods Ordinances, *Acts* 8.38, 39. *Matth.* 13.24. 1 *Thes.* 1.7.

5 *Acceptance* to our persons and actions, *Heb.* 11.4,6.

6 *Audience* to our Holy and Fervent Prayers, *Jam.* 1.6. *Jam.* 5.15,16. *Mat.* 21.22.

7 A comfortable *sense* of Gods love in our hearts, *Rom.* 5.5. *Cant.* 1.2. *Psal.* 63.3.

8 A sweet *peace* in our consciences, arising from the assured forgiveness of our sins, *Rom.* 5.1, *Cant.* 1.2. *Psal.* 116.7,8.

9 A heavenly *sweetness* in the society of Gods servants, *Rom.* 1.12. *Psal.* 119.72.

10 A holy *contempt* of carnall pleasures, with a sweet joy in the deepest afflictions, *Heb.* 11.25. 1 Pet. 1.6,7.

11 *Perseverance* to the end in the way of godliness, and favour of the Lord Jesus, 1 Pet. 1.5.

12 *Assurance* of future happiness, after this earthly Pilgrimage, 2 *Cor.* 5.1.

Q *May a man have his faith so strengthned, that he may be thereby assured of his salvation?*

A He may, and ought to be assured in this life, of a happy and glorious estate in the next life, 2 *Cor.* 13.5. 2 *Cor.* 5.1. 1 *John* 3.1,2. *John* 5.18,19.

Q *How doth it appear that the children of God are sure of their salvation?* A Di-

Answ. Divers wayes:

1 By the *victory* which their Faith getteth over sin, 1 *John* 5.4. *Rom.*6.18.

2 By the holy *change* which it worketh in them, *Acts* 15.6. 1 *John* 3.3. 2 *Cor.*5.17,18.

3 By feeling their hearts *embracing*, cleaving unto, and relying upon Christ, *Col.* 2.7. *Ioh* 13.15. *Heb.* 6.19. *Psal.* 18.1,2. *Psal.* 71.1.

4 By the *testimony* of Gods Spirit, *Rom.* 8.16.

5 By the *evidence* and witnesse of their owne regenerate Spirit, *Rom.*8.16. 1 *John* 3.21.

6 By the feeling of *Gods Love* in their soules, *Eph.*3.19. *Rom.*5.5.

7 By feeling their hearts to love God and Christ *above* all the World, *Psal.*73.25. *Chap.*5.10.

8 By the *confidence* whereewith they can appeare before God *in prayer*, *Rom.* 8. 15. 1 *John* 3.20,21.

9 By the *fruits* which they see in themselves proper alone to Gods children; 1 *Cor.* 2.9,10.

10 By feeling the *power* and efficacy of Gods Word and Spirit, *perswading* their consciences of Gods goodnesse towards them, *Rom.*1.16. 1 *John* 4.13. *Acts* 10.44.

Q. *Is it requisite that Gods people should labour for assurance of salvation?*

A Yes: for it is Gods *precept* 2 *Pet.*1. 10. 1 *Iohn* 3.23. one especiall *end* of inditing the Scriptures, 1 *Iohn* 5.13. and the choycest *comfort* of a Christian soule, *Luke* 10.20. *Col.* 2.2.

Q. *What is the danger or inconvenience if a man be not assured of his salvation?*

A The ordinances and promises of God will *lose* their comfort, sweetnesse and efficacy, *Heb.* 4.2. 1 *Pet.*2.7,8. *Isa.*53.1,2.

2 The consideration of Gods presence will be *dreadfull*, and the thought of Christs coming unto Judgement *uncomfortable*, *Psal.* 139.7. *Revel.*6.16.

3 We shall not be able to bear afflictions with *patience*, *Numb.*14.11.

4 We shall not be able to performe holy duties with *cheerfulnesse*, *Exod.*6.9.

5 We shall not be able to *blesse* God for our Regeneration, joy and comfort of the Spirit, as it is the duty of Gods people to doe, *Col.*1.12,13. 1 *Pet.*1.3.

6 We shall not be able to *encourage* others with a lacrity and cheerfulnesse in the ways of holinesse as we ought, *Psal.*66.16.

7 We shall stand continually in the *feare* of death, *John* 15.21.22.

Q. *Are*

Q. *Are Gods children so sure of their salvation, that they are free from all doubting?*

A. No: For,

1 The knowledge, assent and adherence of Gods people to the promise of life, is *imperfect*, though sound, 1 *Cor.* 13.9. *Psal.* 77.7.

2 They are many times grievously *assaulted*, filled with much doubting, but in the issue they alwayes get the conquest, and are the more assured, because they have been assaulted, 1 *Cor.* 10.13. *Heb.* 6.19. 2 *Tim.* 4.17,18. *Psal.* 116.3,7,8. *Psal.* 142.3.

3 They sometimes *lose* the efficacy, feeling and comfort of Faith, but the seed and habit of Faith alwayes remaineth, *Luke* 22. 32. *Iob* 13.5. 1 *John* 3.9. *John.* 10.28.

Q. *Do not Gods children sometimes lose their comfort in the wayes of God, and assurance of Gods love?*

A. Yes: sometimes they are for a season deprived of the evidence and *sense* thereof, *Psal.* 51.8,12. *Isa.* 49.14.

Q. *How doth it come to passe that Gods children do somtimes lose their comfort in the Lord?*

A. 1 Through falling into some foule sin, *Psal.* 51.7,8,9. *Isa.* 59.2.

2 Through some grievous and violent *temptation*, with the sense of Gods displeasure

ſure againſt them, *Pſal.*77.2,3,4. *Pſal.*22.1. *Job* 2.3,4.

3 Through over-long and heavy *affliction*, *Pſal.*6.6,7.

4 Through the *rebellion* of their inward corruption, *Rom.*7.23,24. 2*Cor.*12.7.

5 Through the *want* of conſcionable, and conſtant attendance upon Gods Ordinances, *Pſal.*42.4,5. *Amos* 8.11,12. 1*Sam.* 4.20,21. *Iſa.*30.19,21.

6 Through carnall *Security*, and want of keeping a diligent Watch over our ſoules, *Cant.* 5.36.

7 Through *overburthening* our ſelves with the cares of the World, *Mat.* 13.22.

8 Through *eſtrangednesſe* from Gods ſervants, and familiarity with unholy people, *Heb.*3.12,13,14. *Heb.*10.24,25.

9 Through *neglect* of walking and maintaining a holy Communion with God, *Pſal.* 106.21,23. *Pſal.*89.31,32,33.

10 God for their *humiliation*, *trial* of the graces which are in them, and for the *breeding* of a higher eſtimation of his favour for the time to come, ſometimes deprives them of the comfortable feeling thereof for the time preſent, 2*Chron.*32.31. *Job* 7. 18,19,20. *Deut.*8.2.16. *Revel.*2.10.

Q. *When Gods people are afflicted in conſci-*

ence

ence, or deprived of their comfort, how may their peace be restored?

A By considering and meditating upon ten things in God and Christ.

1 The gentle, gracious and *merciful nature* and disposition of God and Christ towards all penitent and broken-hearted people, *Isa.*42.3. *Exod.* 34. 6,7. *Isa.* 40. 11. *Psal.*103.8,9,10. *Isa.*49.14,15.

2 The gracious and *loving invitations* which God and Christ do use to all sorts of humbled sinners, *Mat.*11.28. *Isa.*21.16,17. *Ezek.* 18.31,32. *Psal.* 81.13,14,15. *Mat.* 23. 37. *Revel.*3.20.

3 The *freeneſſe* of Gods grace, and favour, bestowed without any merit, yea contrary to desert upon the penitent, *Isa.* 55.1. *Revel.*21.9. *Rom.*3.24. *Ephes.*2.8.

4 The large *extent* of his favour to all sorts of sinners, even to the most hainous, unfainedly seeking mercy, 1 *Tim.* 8. 15. *Luke* 7.47. *Mat.*21.31,32. *Isa.*55.7.

5 His *easineſſe* to be entreated by penitent sinners, *Psal.*32.5. *Luke* 15.20.

6 The largeneſſe and faithfulneſſe of his *promiſes*, *Isa.* 44.24,25,26. 2 *Cor.*1.20. *Mal.* 3. 6.

7 The *ſenſe* and *feeling* which God and Christ have, after a manner unspeakable, of the

the miseries of a troubled soule, *Isa.*63.9. *Heb.* 4. 15.

8 The *efficacy* of Christs blood, to purge away all sin, and appease his fathers wrath *Heb.*9.14.*Revel.*5.9.*Heb.*2.9.

9 The joy and *delight* he doth conceive when men turn unto him, *Luke*, 10.21.*John* 11, 15.

10 The *end* of Christs sufferings, his Merits and efficacy of his Intercession for us, *Mark* 19.13.*Rom.*8.33,34.*Isa.*61.1,2,3.

Q *Are there not some other helps on this behalfe?*

A Yes:

1 Unfained *humiliation* for the sin which hath caused us to lose our comfort, *Psal.*32. 5.*Psal.*51.8,9,10.*Isa.*57.15.

2 A plain *opening* of our estates, and seeking of direction from Gods holy Ministers, *Acts* 2.37,38. *Acts* 16. 30,31,32. *Isa.* 50. 4. *Isa.*40.1,2.

3 A constant *attendance* upon, and cleaving to the Ministery of the Word, *Cant.*5. 6,7.*Psal.*65.4.*Psal.*85.6,7,8.

4 Fervent and constant *Prayer*, *Psal.* 50. 15.*Psal.*34.4.

5 A carefull *shutting* of our eares and hearts against Satans temptations, *Iames* 4. 7. *Eph.*4.27.

6 A serious *observation* of the graces which God hath wrought in us, *Matthew* 7.16.

7 Keeping a holy *Society* with Gods people, *Eccles.*4.11,12,13,14.

8 Consider that our graces are *imperfect*, 1 *Cor.*13.12. that Satan doth desire to *vex* Gods people, *Iob* 1.11,12. *Luke* 22.31. that it is the usuall manner of Gods dealing with his people, thus to afflict them; not for their destruction, but for their humiliation, triall and amendment, *Heb.*12.5,6,7. 1 *Cor.*10.13. *Iames* 1.12.

Q *How may Gods people prevent the losing of their comfort?*

A 1 By meditating seriously upon the loving kindnesse of the Lord every *morning*, *Psal.*92.1,2,3,4.

2 By walking religiously and circumspectly in all the duties of the *day*, *Prov.*18.14. *Prov.*23.17. 1 *Pet.*1.17.

3 By viewing their wayes, renewing their repentance, and making their peace with God every *evening*, *Psal.*4.4.

Q *What are the hinderances whereby the people of God are deprived of their assurance and comfort?*

A They are partly on the Ministers, and partly on the peoples behalfe.

Q *What*

Q *What are the hinderances on the Ministers behalfe?*

A 1 Not teaching, seldome teaching, cold, unprofitable and licentious teaching, and prophane walking, *Jer.*23.1,10,11,14. *Isa.*56.10,11.

Q *What impediments are there on the behalfe of the people?*

A On the behalfe of wicked people;

1 A sinfull *presumption* upon the goodnesse of their present estate, *John* 9. 41.

2 An evill grounded *hope* upon Gods mercies, *Jude* verse 4.

3 A resting in a *bare profession* of the Truth, *Tit.*1.16.

4 *Reservation* of some beloved sin, *Mark* 6. 18.

Q *What is the hinderances on the behalfe of good people?*

A 1 *Ignorance* of the saving graces which God hath wrought in them.

2 *Concealment* of their doubts, without seeking resolution, *Psal.* 32.3.

3 A sole and over-strict *fastning* of their eyes upon their infirmities, *Eccles.*7.17.

4 *Discontentednesse* and unruly passions, *Numb.*11.5. *Exod.*14.12.

5 *Neglect* of the Meanes, *John* 20. 24, 25.

6 An

6 An *unprofitable* Conversation, 2 Pet. 1. 10,11.

Q. *What is the dignity arising to Gods people in this life from their Justification?*

A Adoption, *Gal.*5.4. *John* 1.12.

Q. *What is Adoption?*

A It is that divine favour, whereby of being Strangers, we receive the dignity of being Sons and Daughters unto God, through Christ, *John* 1.12. 1 *John* 3.1,2. 2*Cor.*6.17,18.*Eph.*1.5.*Gal.*4.5.

Q. *What are the benefits of Adoption?*

A They are eight:

1 Spirituall *Sonship* with God, *Gal.*4.6.

2 *Heirship* with Christ, *Rom.*8.17.

3 *Peace* with the Father, *Rom.*5.1.

4 *Boldnesse* in prayer, *Rom.*8.15.

5 Christian *liberty*, *John* 8.32,36.

6 *Dominion* over the creatures, *Tit.*1.15. 1 *Cor.*3.21,22.

7 The *ministration* of the Angels, *Heb.* 1.14.

8 Happy *issue* out of all affliction, *Rom.* 8.28. 2 *Sam.*7.14.

Q. *But are there not some do perswade themselves of their Justification and Adoption, who notwithstanding are therein altogether deluded by Satan?*

A Yes: Some building upon a meere morall

morall, formall, temporary, or partiall reformation, are ſo deluded by Satan, 2 Pet. 2.20,22. Mat. 12.41. Mat. 25.1.

Q. *How may we therefore diſcerne the infallible perſwaſion of the Spirit from the deluſion of the Fleſh and Satan?*

A Whereſoever the true perſwaſion of the Spirit is:

1 There is a ſound and comfortable *experience* of a holy and through change, carrying with it ſorrow for, hatred againſt, and care to prevent all ſin, and a hearty love to every good duty, *Pſal.* 66.16. *Pſal.* 119.104,127,128.

2 The whole life is *guided* and ordered according to the rule of Gods Word, *Gal.* 6.16.

3 There is a holy, humble, conſcionable and conſtant *attendance* upon, affectionate *entertainment* of, and an univerſall and ready *ſubjection* to all the ordinances of God, *Iob* 23.12. *Pſal.* 84.10. *Luke* 1.6.

4 There is a conſtant *putting* up of ſtrong holy, filiall and fervent *ſupplications* unto the Throne of grace, 1 *Theſ.* 5.17. *Pſal.* 109.4. *Rom.* 8.15.

5 There is a ready *giving of liberty* to every grace of the Spirit, to have its perfect work in every faculty of the ſoule, and action,

action, and occasion of the life, *Iames* 1.4.

6 There is a circumspect, due and *tender regard* had to every one of Gods precepts, even the least as well as the greatest, *Mat.*5.19. 1 *Thes.*5.22.

7 There is an *earnest desire*, an holy endeavour to attaine perfection in all goodnesse, *Phil.*3,12,13,14.*Psal.*14.7.

1 There is a blessed *thriving*, and gracious progresse in true holinesse, even by that which in it self is the greatest hinderance, 2 *Cor.*12.7,8.*Rom.*8.28.*Psal.*119,71.

9 *Satans assaults* doe usually attend it, that if it be possible, he may either take away, or weaken the comfort of the heart so perswaded, *Luke* 22.31.*Zech.*3.1,2,3.

10 There is usually the most sweet, blessed and *comfortable communion* between God and the sanctified soul so perswaded, when it is most *scorned* and opposed by the world, *Acts* 13.50.*Psal.*27.10.*Psal.*119.54.

11 There is a holy care to *exalt* God in all, and above all, preferring his honour before our owne welfare, *Romans* 9.1,2. 1 *Cor.*4.5.

12 At such times as we have *prayed* most fervently, *bewailed* our sin most heartily, and most deeply, *conversed* with God most fully, and most solemnly *maintained* our com-

communion with God most carefully, *frequented* his ordinances most preparedly; do we feel this perswasion of the Spirit most lively, and most comfortably, *Psal.*112.1, 2,3,4. *Psal.*23.4. *Isa.*61.1,2,3.

Chap. VI.

Question.

What is the first step by which God proceedeth in the work of mans salvation?

A Sanctification.

Q What is Sanctification?

A It is a new quality of Holinesse, wrought in Gods chosen and converted people, *Rom.*12.1,2. *Eph.*4.22. 2 *Cor.*4.16.

Q What are the parts of Sanctification?

A They are two:

I *Mortification*, which is a destroying of the power and dominion of sinne, and in part, an abolishing of the same, *Col.*3.3,5.

II *Vivification*, which is a restoring of the image and life of God in man, *Col.*3.10.

Q How manifold is Sanctification?

A Inward and outward, *James* 4.8.

Q Wherein consisteth the inward Sanctification?

A 1 In the renewing of the *mind* whereby ignorance is removed, *Ephes.* 1.17. *Col.* 3.10.

2 In

2 In the change of the *will*, making it prompt and ready to shun evil, and choose good, *Rom.* 12. 1, 2.

3 In the renovation of the *affections*, whereby the sanctified man is inabled to moderate his affections in a right manner, *Phil.* 4. 5.

Q. *Wherein consisteth the outward Sanctification?*

A In making our whole outward conversation conformable to the Law of God, *Psal.* 26. 6.

Q. *Who is the Author of our Sanctification?*

A As the Father doth choose, and the Son redeem, so the holy Ghost doth most properly sanctifie, 1 *Pet.* 1. 2. *Tit.* 3. 4, 5. *Mat.* 3. 11.

Q. *Are we not able to sanctifie and turne our selves to God?*

A No: Our Sanctification is the gift and work of God in Jesus Christ; we can no more make our selves new creatures, then we could at first make our selves men, *Acts* 5. 31. *Acts* 11. 14. *Psal.* 51. 10. *Ephes.* 2. 10.

Qu *If men cannot convert and sanctifie themselves, Why doth God command them so to doe?*

A 1 Because God created them able, and may justly require what he gave them, *Eccles.*7.29.

2 Because God will thereby *shew* man what he ought to doe, *humble* him for his disability, *stir* him up to seek grace to doe it, and will by the word of exhortation, accompanyed with his Spirit, *work* ability in his chosen, *Iohn* 5.25. *Ro.*1.16. *Ro.*7.8,9.

Q But when the Protestants teach, that God doth by his Ministers exhort Reprobates, in whom he doth not intend to work Sanctification, do they not make God a deluder, & are not such exhortations in vaine, as the Jesuites *affirme?*

A No: For,

1 Hereby they are left without all excuse, *Rom.*1.20. *Ezek.*2.5. *Iohn* 15.22.

2 Hereby they are *convinced* of their own vilenesse, and constrained to acknowledge Gods proceedings to be righteous, *Rom.*7.7,8,9. *Ier.*3.25. *Psal.*64.8,9.

3 Hereby through the contempt of it, they are the more *hardned*, and Gods Justice in their condemnation is the more glorious, 2 *Cor.*2.15,16. *Isa.* 6.9,10.

4 Hereby they are *turned* from many abominations, though not effectually converted, 1 *Thes.*1.9. *Tit.*2.11,12,13,15. *Mark* 6.20. 2 *Pet.*2.20.

5 Here-

5 Hereby they are brought to *acknowledge God* and Jesus Christ, and so the Gospel is made in some sort the more glorious, *Mat.*24.14. 1 *Tim.*2.4.

6 This is the *rule* of life and judgement proposed unto all, *Gal.*6.16. *Rom.*3.27. *John* 12.48,49. *Rom.*2.12,16.

7 It is not the *decree* of Reprobation doth disable them, when God doth bid them, but their owne *infidelity* and corruption, *Mat.*23.37.

8 God doth invite men by his *Ministers*, and they know not but that the people so invited are within the *decree* of Election, *Mat.*23.37. *Luke* 19.41,42.

9 The invitation, to be used are most *properly* to the Elect, *accidentally* to the *Reprobate*, as they are mingled among the chosen, *Mat.*13.24.

10 Hereby the strength of their *love to sinne*, and mighty bent and inclination of their hearts to what is evill, is the more fully discovered, *John* 18.40. *Mat.*22.5,6.

11 Gods invitations and promises are upon *condition* of Faith and Repentance, *Mark* 16.15,16.

12 Hereby they are *sustained* against despaire, have *hope* of conversion during life, and are *encouraged* to attendance upon, and

to

to yeild some conformity unto the ordinances of God, Ezek.33.11. 2 Pet.3.9. Thus we see God doth not delude, but for good cause invite even Reprobates unto repentance and holinesse, thereby sometimes in a great measure restraining them from running into the highest excesse of evill, though he communicate not renewing grace unto them.

Q. *How doth restraining & renewing grace differ?*

A. 1 They differ, first, in their *moving cause*; renewing grace commeth from the *speciall* love of God to man in Christ; restraining grace proceedeth from the *generall* and common mercy of God, Ps.145.2.

2 They differ in their *effects*; renewing grace *changeth* the nature of man, mortifieth and destroyeth sin, and makes man a new man throughout; restraining grace doth only *inhibit* the exercise of sin, working no reall and gracious change in man, 2 Cor.5.17,18. 2 Tim.3.5.

3 They differ in their *extent*: restraining grace is *common* to good and bad; renewing grace is *proper* to the Elect effectually called: restraining grace *binds* some *one* faculty of the soule, or member of the body renewing grace doth *work* upon, and sanctifie

ctifie the *whole* man; restraining grace *withholdeth* man from *some* sin; renewing grace *takes a man off* from the dominion and love of *all* sin, and carries man to an equall observation of all Gods precepts; restraining grace keeps a man back from sin for a *season*; renewing grace so keeps man, that he returns *no more* to sin, 1 *Thes.* 5. 23. 1 *John* 2. 19. *Luke* 1. 6. *Psa.* 85. 8.

Q. *How doth that renewing and sanctifying grace which is in Gods children, differ from that temporary grace which is in them that fall away?*

A. I They differ in the *matter*: temporary grace is a previous *preparation* and disposition to Sanctification: saving grace is a *holy seed* and gracious habit, differing one from the other, as an Embrio from a child; the one brings a man nigh, the other enters and states a man in the Kingdome of grace.

II They differ in the *Cause efficient*: temporary grace is from the Word and Spirit, enlightning, exciting and *slenderly affecting* the soule: saving grace is from the Word and Spirit, mightily and *graciously changing* the whole man, transforming the heart, and turning the whole Fabricke of the soule to God, 2 *Cor.* 5. 17. *Acts* 15. 19. 1 *Thes.* 1. 9.

III They differ in the *Subject*; temporary grace is found in the *unregerate*; saving grace is onely found in a *regenerate* and renewed heart.

IV They differ in the *prineiples* from which they work: saving grace worketh from principles of its *owne*, carrying a man to God and godly duties, by a kind of naturall, inward, sweet and pleasing propensity and willingnesse, making a man apt and ready to do every good duty, *Psal.* 119.14,16,20,31,35. *Ezek.* 36.27. *Cant.* 1.4. *Psal.* 110.3. But temporary grace works from forreigne and *false principles*, as self-love, carnall policy, satans delusions, &c. 2 *Cor.* 11.13,14,15. *Rom.* 16.18. *Phil.* 1.15, 16. 2 *Pet.* 11.16. 1 *Pet.* 5.2.

V They differ in six effects:

First, saving grace causeth a man to find a spirituall, sweet and full *complaceney* in God, in Christ and holy duties; temporary grace ministers only a weak, transitory and *flitting* taste in the things of God, it never makes God and Christ the Paradise and only joy of the soule, *Psal.* 73.25. *Psal.* 19.10. *Psal.* 119.72,97,103. *Iohn* 4.34,35. *Heb.* 6.5. *Iohn* 5.35.

2 Saving grace puts a man upon the duties of godlinesse, out of an obedient, sincere

eere and *honeſt heart*, cauſing a man to ſerve God for God himſelfe: temporary grace puts a man upon the duties of godlineſſe, from extrinſical, ſiniſter and *wrong ends* and grounds, 2*Cor*.5.14. *Iſ*.38.3. 2*Chr*.31.20,21. *Pſ*.15.2.2*Chr*.25.2.2*Kin*.10.15. *Mat*.6.1,2,5.

3 Saving grace cauſeth a man to follow the Lord *fully*, in the deſertion of all ſin, in the obſervation of all Gods precepts, and in the application of the whole man to godly duties: temporary grace cauſeth a man to follow the Lord *unevenly*, haltingly and by halves, *Num*.32.12. *Joſh*.14.8. 1*Kin*. 11.4,6. *Luke* 9.33,34. *Revel*.14 4. *Mark* 6.20. *John* 2,6, *Hoſ*.7.8.

4 Saving grace makes a man *humble*, contrite and broken hearted, it emptieth him wholly of himſelfe, and carries him altogether out of himſelfe unto Chriſt; temporary grace *leaves a man in himſelf*, remaining ſtill guilty of ſelf-opinion and ſelf-ſeeking, *Iſa*.57.15,16. *Iſa*.61.2,3. *Iſa*.66.2. 1 Pet,5.5. *Mat*.23.5.

5 Saving grace carries a man to Chriſt, *for Chriſt*, for the beauties and perfections which he ſees in Chriſt; it puts him upon holy duties, to gaine grace that he may ſerve Chriſt; temporary grace leads a man to Chriſt for *ſelf-reſpects*, that he may ob-

tanie ſalvation by Chriſt, *Heb.* 12.29. *Cant.* 5.10. *Iohn* 6.26. *Mat.* 19.16.

6 Saving grace diſpoſeth the heart to the performance of holy duties in a *holy humble, ſerious and reverent manner*, cauſing man to ſee matter of ſoul-abaſement in his beſt ſervice: temporary grace puts man upon the performance of holy duties, in a *cuſtomary, formall, perfunctory, or vain glorious manner*, *Pſal.* 2.10. *Pſal.* 5.7. *Pſal.* 89.7. *Hoſ.* 3.3. *Job.* 42.6. *Mat.* 13.5. 2 *Sam.* 6.6,7. *Eccl.* 5.1,2. 2 *Tim.* 3.5.

VI They differ in their *duration*: ſaving grace enables a man to hold out unto the end, and to aſcend to more perfection; temporary grace fainteth, faileth and comes to nothing after a ſeaſon, *Job* 27.9. *Iſa.* 40.29,30,31. *Pſal.* 84.7. *Johnn* 4.14. *Iohn* 5.35. *Mat.* 13.21, 22

Q *Is ſanctification and renewing grace abſolutely needfull unto ſalvation?*

A Yes: for hereunto we are *choſen*; hereby we are *like* God, and without this we cannot *enter* into the Kingdome of God, *Eph.* 1.4. 2 *The.* 2.1,3. *Pet.* 1.3. *Eph.* 2.13. *Iob.* 13.5.

Q *What are the conditions of our Sanctification?*

A 1 It is true and ſound, *Ioſh.* 24.14. *Pſ.* 32.2. 2 In-

2 Inward as well as outward, *Psal.*51.6. *Iohn* 4.24. *Iames* 4.8. *Rom.*12.1,2.

3 Universall, extending to the faculties of the soule, and members of the body, 1 *Thes.*5.23. *Luke* 1.6. *Rom.* 6.13. *Iohn* 13.7. *Ezek.*18.30,31.

4 It doth still grow, and yet in this life it is not perfect, *Phil.*3.12,13. 1 *Pet.*2.2. 1 *Thes.*4.1. *Iohn* 13.8. *Isa.*64.6. 1 *Iohn* 1.8.

5 It is constant, and doth not vanish, *Psal.*84.7. *Isa.*40.31.

Q *Is our Sanctification so sure and constant, that we can never lose it?*

A We may lose some *degrees* of it, but the *seed* of grace still remaineth, and Gods renewed Image is never wholly abolished, 1 *Iohn* 3.9.

Q *How may this appeare?*

A 1 The Fathers *Election* is infallible, 2 *Tim.*2.19. *Rom.*8.30. *Mat.*24.24.

2 The Sons *Redemption* shall not be frustrated, *Heb.* 2.14. *Isa.*42.7. *Rev.*3.7. *Mat.*1.11. *Tit.*2.14.

3 The Spirit in *application* of the benefits of Christs passion, is irresistable and unchangeable, *Ezek.*36.25,26,27,28,29. *Isa.*11.6. *Luke* 3.5. *Iohn* 16.13. *Eph.*1.13,14.

4 The *Regeneration* of Gods people is perpetuall, 1 *Pet.*1.2,3. 1 *Joh.*3.9. *Iam.*1.21. *Iohn* 1.14.

5 The *love* of God to his choſen is unchangeable, *John* 13.1 *Jer.*31.3.*Iſa.*54.4,5. 6,7,8,10.

6 Their union with their Head Chriſt Jeſus is unſeperable, *John* 10.28.*Mat.*16.18. *Hoſ.*2.19.

7 The *Kingdome* and dominion of Chriſt within them is invincible, *Luke* 1.33.*Luke* 21.22.*Dan.*2.44.*Pſal.*2.9.

8 The *power* by which they are ſupported is unconquerable, 1 Pet.1.4,5.*Pſal.*73.24. 1 *Cor.*1.8,9.

9 No *temptation* ſhall utterly caſt them downe, 1 *Cor.*10.13.*Mat.*8.26.

10 The *interceſſion* of Chriſt is unceſſant and effectuall in the behalfe of his choſen people, *John* 17.11.*John* 16.23.*Rom.*8.34. *Heb.*9.24.

11 The *ſaving gifts* and graces of Gods Spirit are without repentance, *Rom.*11.29. *Jer.*32.40,41.

12 All ſhall turne for the *beſt* to them that love God, *Rom.*8.28.

Q *How doth Sanctification and Juſtification differ?*

A 1 Juſtification is a *relative* change of the Beleevers eſtate, being reputed righteous by the imputation of the Righteouſneſſe of Chriſt, *Rom.* 4. 5. Sanctification is

a

a *reall* change of a man from the filthineſſe of ſin into the Image of God, *Epheſ.*4.22, 23, 24.

2 Juſtification is an *abſolution* of the ſinner from the guilt of ſin and death; but Sanctification is an *alteration* of the qualities from evill to good; the former freeth the Beleever from the guilt; the later from the filthineſſe and ſpot of ſin, *Rom.*8.1,2. 2*Cor.*5.17,18.

3 Juſtification is the *righteouſneſſe* of Chriſt *imputed* to us; Sanctification is a *righteouſneſſe inherent*, and wrought in us, *Rom.*10.3,4.*Rom.*8.10.

4 Juſtification is from the *merit* of Chriſt; but Sanctification is from the *efficacy* of Chriſts death and reſurrection, *Eph.* 1.19.*Eph.*2.1.

5 Juſtification is before Sanctification in order of *nature*, but not in *time*, 2*Cor.*7. 1. *Rom.*8.30.

6 Sanctification is in our *apprehenſion* and feeling before Juſtification; as we ſee the light before we can ſee the Sun, 1 *Cor.* 6.11.

7 Juſtification, conſiſting in the imputation of Chriſts righteouſneſſe, is *perfect* the *firſt moment*; but Sanctification being a reall changed is wrought *by degrees*, 2*Cor.*3. 18.

8 Justification is required, as the *cause* of our salvation; Sanctification as a *condition* or quality, fitting us for heaven; the former is called the *cause* of reigning the latter the *way* to the Kingdome, *Rom.* 6.22,23.

Q *What is the rule of our Sanctification?*

A The whole Word of God, both the Law and the Gospel, *Isa.* 8.20. *Psal.* 119.9. 2 *Tim.* 1.15. *Job* 22.22. *John* 17. 17.

Q *Hath not Christ by his obedience delivered us from the Law?*

A Christ hath delivered all true Beleevers from the rigour, curse and coaction of the Law, and from seeking Justification by the Law, *Gal.* 3.10,11,12,13. *Rom.* 10.4. *James* 1.25. *James* 2.12.

Q *If Christ hath thus satisfied the Law, how are Beleevers yet bound to the Law?*

A Beleevers are tyed to the Law, as to a *rule* of life, a *meanes* to informe them in Gods worship, to bring them to the knowledge and acknowledgement of sin, to humble them for their sin, to drive them out of themselves unto Christ, to make them vigilant over their hearts, and earnest to encrease in grace, *Iam.* 2.8. *Rom.* 7.7,8,9. *Rom.* 3.20. 1 *John* 2.3. 2 *Epist. Iohn ver.* 4,5,6.

Q *Can you make it further evident, that the Law is a rule of life to Beleevers?*

A It

A 1 It was a Rule of life to *Adam* before the fall, to beleeving *Jewes* and *Patriarks* after the fall, before the comming of Christ, therefore also to beleeving Christians after Christs comming.

2 It was a Rule of morall obedience unto *Christ*, therefore also to Christs members.

3 It is most consonant unto the *nature* of God, as being most holy, wise, just, immutable.

4 It teacheth perfect *conformity* between God and the reasonable Creature.

5 This and no other rule doth fully *discover* the sin and crookednesse of mens hearts and lives.

6 This Law was solemnly delivered, and never repealed, for Christ came not to destroy, but to fulfill the Law.

7 Our actions cannot be of *faith*, if they be not done in obedience to some *Word* of God, other Word then this we have not.

8 The Law is not significative, but signified by the Ceremonials and Judicials.

9 Christ and his Apostles taught it as a Rule of life.

10 According to this Word shall the last sentence be pronounced, therefore by this must our life be ruled.

Q *What manner of obedience doe Beleevers yeeld unto the Law?*

A A willing and ready obedience, their hearts being inclined and disposed thereunto by the work of Gods Spirit, *Ps.*110. 5. 1 *John* 5.3. *Exod.*35.5,21,22,29.

Q *How can the Gospell, together with the Law, be a Rule of our Sanctification, since it is the Rule of our Justification?*

A It is the Rule of Justification, as it teacheth, and offereth life and salvation *by faith* in Christ: but it is a rule of Sanctification, as it teacheth us to Worship God in Christ, to be *thankefull* unto God for giving Christ, and as it worketh that faith which purifieth the heart, and enableth us to walk in well-pleasing before the Lord, *John* 14.1. *John* 5.23. 1 *Thes.* 5.18. *Acts* 15.9. *Heb.*11.6.

Q *How doth the Law and the Gospell differ?*

A 1 The Law sheweth what we ought to be, and what we are bound to doe; but the Gospell sheweth us how we may become such as the Law requireth us to be, *Mat.*18.28. *Luke* 10.28. *Mark* 5.46.

2 The Law was ingraffed in the mind of man at the Creation, and is yet known in part by corrupted *nature*; bu the Gospell is not at all knowne by nature, but by

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revelation from God, *Rom.* 1.18. *Rom.* 2.15. *Mat.* 11.27. *Iohn* 1.18.

3 The Law promiseth life and salvation upon condition of our *owne* proper and perfect obedience; but the Gospel promiseth life upon condition of the righteousnesse of Christ, applyed by faith, *Mat.* 19. 17. *Mark* 16.16.

4 The Law must be preached to the *obstinate*, 1 *Tim.* 1.9,10. the Gospel to the *penitent* and broken-hearted, *Mat.* 11.28.

5 The Law breedeth *terror*, the Gospell *faith* and repentance, 2 *Cor.* 3.7. *Tit.* 2.11.

6 The Law threatneth punishment to all that doe not *perfectly obey* the whole Law, the Gospel threatneth destruction to all that do not *repent* and beleeve in Christ, *Luke* 13.3, 5.

Q. *Wherein do the Law & the Gospel agree?*

A 1 In their *Author*; one and the same God is *Author* of both, 2 *Pet.* 1.20,21. *Gen.* 3.15.

2 In their *end* and scope; both the Law and the Gospel require spirituall and perfect Righteousnesse; the one to be performed by us, the other to be performed of Christ *for* us, and imputed to us, *Rom.* 8. 3, 4.

Q. *Doth not the Gospel abolish the Law, and make it of no use?* *A* No:

A No: but doth rather establish the Law: For,

1 The Gospell preacheth and proposeth *Christ*, who is the *end* of the Law for righteousnesse, *Rom.*10.4.

2 The Gospell teacheth us to beleeve in Christ *crucified* for our sins, and so all the threatnings of the moral, and shadows of the Ceremonial Law are *confirmed*, 1*Cor.* 1.23. 1 *Cor.*2.2.

3 The Gospell teacheth us that we are *sinners* in our selves, and unjust in the sight of God, and so approveth the sentence of the Law, *Rom.*5.6,8,9,10,11.

4 The Gospell teacheth us that we are *justified* before God, but by that *perfect righteousnesse* which the Law requireth, even the Righteousnesse of Christ imputed, *Phil.*3.9.

5 The Gospell perswadeth, moveth and guideth men in the whole course of their conversation, as much as in them is, to yeeld that *obedience* unto God which the Law requireth, 1*Tim.*1.5. 1 *Iohn* 2.7. 1*Iohn* 3.22.

Q Is the Gospell under the New, the same with that under the Old Testament?

A It is the same in regard of the substance, *Gen.*3.15.*Rev.*13.8.

Q How

Q. *How doth the Gospel under the new, differ from the Gospel under the old Testament?*

A 1 In regard of *time*; under the old Testament, the Gospel taught us to beleeve in Christ to come; under the New, it teacheth us to beleeve in Christ already come, *Heb.*10.1. 1 *Iohn.*5.20. *Iohn* 1.14.

2 In regard of *cleerenesse*; the doctrine of salvation by Christ, is more distinct and expresse under the New, then under the old Testament, now no longer taught by obscure shadowes, but by apparent arguments, 2 *Cor.*3.18. *Mat.*11.11.

3 In regard of Christian *liberty*; the yoak of the ceremonial law, as it was a *hand-writing* against sinners, a *prohibition* of things in their owne nature indifferent, an evil to the truth, a *burden* and servitude to the observers of it, is now removed under the new Testament, *Col.*2.14,17. *Gal.*5.1.

4 In regard of the large *effusion* of the Spirit, the application of the Spirit is more effectuall, and the gifts of the Spirit are more perfect under the new, then they were ordinarily under the old Testament, 2 *Cor.*3.6,18. *Iohn* 17.39.

5 In regard of the *extent* of it, under the old Testament it was confined to one people only, now it is extended to all Nations, *Matt.*28.19,20.

6 In

6 In regard of *duration*, the Administration of life under the new Testament, is perfect, and therefore shall continue such till the consummation of the Church, 2 *Cor.*3.11. *Eph.*4.13.

Q *Having shewed me how the Gospel, with the Law, is a rule of Sanctification; tell me now what Law it is, that together with the Gospel, is a rule of our Sanctification?*

A Neither the Ceremoniall or Judiciall, but the Morall Law, *Deut.*4.13. *Deut.*10.4. *Prov.*3.1. *Iohn* 22.22.

Q *How doth the Morall Law direct us in the duties of Sanctification?*

A By teaching us *piety* towards God, and *humanity* towards Man, *Mat.*22.37,39.

Q *How doth the Morall Law teach us piety towards God?*

A 1 By informing us in the naturall worship of God; set down in the first precept, teaching us, that *God is to be beleeved, hoped in, loved, invocated, heard and obeyed in all things.*

2 By informing us in the *appointed worship* of God, set downe in the second precept, teaching us to manifest and shew forth faith, hope and love to Godward, by worshipping him wholly and onely, according to his revealed Will, with our

out addition or diminution.

3 By informing us in the *manner* of his worship, set downe in the third precept, teaching us to use every thing belonging to the Worship of God, in such sort as is most agreeable to the Divine Majesty.

4 By informing us in the dedication of a *set and solemn time*, one day in seven, to holy and religious exercises, set down in the fourth precept.

Q *How doth the Morall Law teach us humanity to our Neighbour?*

A 1 By informing us in the mutuall duties of *Superiours* and *Inferiours*, in the fifth precept.

2 By shewing us that we ought not to hurt our Neighbour in *deed*, in *word*, nor *thought*.

First, not in *deed*, in respect of his *person*, in the sixt precept; in respect of *his and our owne* person, in the seventh precept; in respect of his *goods* in the eighth precept.

II Not in *word*, in respect of his *good name*, in the ninth precept.

III Not in *thought*, neither conceiving nor willing any thing repugnant to our Neighbours good, in the tenth precept.

Q *What means must we use to get this Sanctification wrought and encreased?*

A 1 Con-

A 1 Conſcionable and frequent *attendance* upon Gods Word preached, *Acts* 8. 7. 2 *Cor.* 10. 5. *John* 17. 17.

2 Reverent, circumſpect and carefull *reading* of Gods Word, and other holy Books, *Deut.* 7. 19. *Acts* 8. 28.

3 Holy and ſerious *meditation* upon the Nature, Attributes, Word and Works of God, *Joſh.* 1. 8. *Pſal.* 1. 1, 2.

4 Carefull *preparation* unto, and frequent uſe of the Sacraments, 1 *Cor.* 11. 28.

5 Holy Communion and *Conference* with Gods people, *Heb.* 10. 24, 25.

6 Underſtanding, holy, humble, hearty, fervent, faithfull and conſtant *prayer*, 1 *Cor.* 14. 15. *Eccleſ.* 5. 1. *James* 5. 16. *Pſal.* 145. 18, 19. *Iames* 1. 6. 1 *Theſ.* 5. 17.

Q. What directions muſt we obſerve for the ordering of our ſelves in a ſanctified manner?

A The directions which in this behalfe muſt be uſed; reſpect, 1 God, 2 Man.

Q. What are the directions which have reſpect unto God?

A 1 You muſt *know* and love God for himſelfe, and above all things, *Ier.* 9. 23. *Mark* 12. 33. *Pſal.* 73. 25.

2 You muſt *eſteem* and delight in Chriſt Jeſus above all creatures, *Phi.* 3. 8. *Cant.* 5. 10.

3 You muſt *delight* and walk in all the wayes

wayes of God, *Eccles.* 12. 13. *Deut.* 4. 5.

4 You must *obey* and please God, whatsoever be offended, *Acts* 4. 19. *Prov.* 16. 7.

5 You must *seek his honour* more then your spirituall or bodily welfare, *Rom.* 9. 2, 3. *Luke* 14. 26.

6 You must desire and *seek spirituall things* the pardon of sin, the sense of Gods love, the grace of the Spirit before all things in the world, *Psal.* 4. 6. *Psal.* 51. 8. *Mat.* 6. 33.

Q. *What are the directions which respect man?*

A. They respect either man *himselfe* or *others?*

Q. *What are they which respect a man himselfe?*

A. They respect either the *inward* or the *outward* man.

Q. *What are they which respect the inward man?*

A. They respect, 1 The mind; 2 The thoughts; 3 The will; 4 The affections; 5 The conscience.

Q. *What are the directions which respect the mind?*

A. 1 It must be furnished with *necessary*, profitable, holy and humble *knowledge*, 1 *Cor.* 2. 2. *Phil.* 1. 9. *James* 3. 17.

2 It must be adorned with *heavenlinesse* and

and holineſſe, *Phil.*3.19,20. *Epheſ.*4.23.

2 With *humility*, ſobriety, ſhamefaſtneſſe and unity, 1 *Pet.*3.4,5. *Col.*3.12.

Q *What directions reſpect the thoughts?*

A 1 You muſt *watch* over them with all diligence, *Prov.*4.23.

2 You muſt beſtow your firſt thoughts about God, and the things of God, *Pſ.*5.3.

3 Evill thoughts muſt be *called* into queſtion, and *reſiſted* in the firſt originall, *Jer.* 4.14.

4 Conſcience muſt be *made* of the leaſt evill thought, and the heart *humbled* for it, *Prov.*24.9.

5 No more thoughts muſt be *beſtowed* about the World then are neceſſary, *Matth.* 6.31.

6 Your thoughts of God muſt be *holy* and reverent, of your ſelfe *humble*, and of ſin with deteſtation, *Pſa.*5.7. *Pſal.*77.3. *Phil.* 2.3. *Pſal.*119.113.

Q *What are the directions which reſpect the Will?*

A 1 The will muſt not be led by *affection*, but by a *judgement* rightly informed out of Gods Word, *Prov.*4.27. *Pſal.*119.33,34.

2 The will muſt *chooſe* the beſt things, 1 *Cor.*12.31.

3 Gods Will *revealing* what we ſhall know

know, *determining* what we shall be, *prescribing* what we shall doe, and *disposing* what shall befall us, must be the rule wherein our wils rest, and whereunto they must submit, as to a rule most holy, wise, just, and good, *Mat.* 6. 10. *Mat.* 26. 39. 1 *Sam.* 3. 18.

Q *What are the directions which respect the conscience?*

A 1 We must be carefull to keep our selves from an impure, blind, doubtfull, superstitious, seared and accusing conscience, *Tit.* 1. 15. *Eph.* 4. 19. *Rom.* 14. 5, 23. *Col.* 2. 21. 1 *Tim.* 4. 2. *Tit.* 3. 11.

2 We must *get* and carefully keep a good pure, and peaceable conscience in all things, *Acts* 23. 1. *Acts* 24. 16. *Heb.* 9. 14. 2 *Tim.* 1. 3.

Q *What are the directions which respect the affections?*

A 1 Our affections must be fastned on *God* with most joy and delight, *Psal.* 37. 4.

2 We must affect all things *in and for God*, nothing like, above, or against God, 1 *Cor.* 7. 29, 30, 31, 39. *Mat.* 10. 37.

3 We must labour to taste and be affected with the *sweetnesse and goodnesse of God* in all his Creatures and actions, *Psal.* 34. 8.

4 Our affections must be more frequently, strongly and delightfully fastned

on

on *things heavenly* then earthly, *Col.*3.1,2.

5 We must have a *fellow-feeling* of the miseries of our afflicted brethren, *Heb.*13.2.

6 We must be more affected with the *vileneſſe* of ſin, then with the *puniſhment* belonging to the ſame, *Rom.*7.24.

Q. *What rules doe reſpect the outward man?*

A They reſpect, 1 our Calling, 2 our Eſtates, 3 our Speeches, 4 our Actions.

Q. *What rules reſpect our Callings?*

A 1 Every man muſt have a *particular* Calling, *Gen.*2.15. *Gen.*3.19.

2 Every man muſt make choice of ſuch a calling as is *lawfull*, honeſt, moſt convenient and beſt for the glory of God, his owne and others good, *Eph.*4.28.

3 Every man muſt labour to ſee that God doth *ſet* him in that Calling which he doth undertake, 1 *Cor.*7.17.

4 He muſt *exerciſe* himſelfe in his Calling religiouſly, faithfully, conſcionably, diligently and conſtantly, *Col.*3.22.

5 The works of every mans Calling muſt be *profitable* and neceſſary, and properly appertaining to his owne, and not to another mans calling, 1 *Theſ.*4.11.

6 The works of our particular, muſt *receive direction* from our generall Calling, and alſo give place thereunto, *Col.*3.17.

Q. *What*

Q *What rules respect our estates?*

A 1 We must be *contented* in every estate, and account that estate best wherein God doth set us, *Phil.* 4. 11. *John* 2.10.

2 *Prepare* for afflictions before they come, and remember that Gods favour may be enjoyed in trouble, as well as in peace, *John* 9.1, 2. *Isa.* 49. 14, 15. *Heb.* 12. 7.

3 Seek not much to be delivered out of affliction, as for *patience* to bear it, *grace* to make a good use of it, and to draw the neerer to God by it, *Isa.*28.16. *Psal.* 40. 1. *Micah* 7. 9.

4 Make not affliction the more burthensome by *impatience*, but let the greatnesse of the affliction breed the more diligent *search* and thorough hatred of the sinne which did procure it, *Exod.* 14. 11. *Lam.* 3. 39,40.

5 In prosperity be *not lifted* up, but think of a change, be *jealous* of thy selfe, desire God to keep thee, be *mindfull* of the affliction of thy Brethren, and rejoyce not in thine owne peace, while the Church of God is troubled, *Deut.*8.14. *Rom.*12.15. *Amos* 6. 1,2,3,6.

Q *What rules respect our speeches?*

A 1 They must be *gracious*, sincere, wise,

wise, of the best things, moderate, gentle, seasonable, profitable, and tending to edification, 1 *Pet.*4.11. *Eph.*4.29. *Psal* 15.2. *Col.* 4.6. *Psal.*37.30,31. *Deut.*32.2. *Eph.*4.31. *Pro.* 15.25. *Psal.*37.29.

2 Our speech of God, his Word and works, must be *with humility*, reverence, fear and gravity, *Levit.*19.12.

3 Our speech of others must be *good* and charitable, never speaking the evill we know by them but with griefe, and that upon a necessary occasion and lawfull calling, *Tit.*3.2.

4 Our speech to our Superiors must be *reverent*, to our equals and Inferiours *plain*, mild, loving and faithfull, *Lev.*19.17.

5 Our speech of our selves must be *modest* and humble, without any shew of ostentation, *Pro.*27.2.

6 Our speech of things heavenly must be with more *frequency*, earnestnesse, circumspection, comfort and delight, then of things earthly, *Deut.*6.6.

Q *What Rules respect our Actions?*

A 1 The *matter*, circumstances and ends of our actions must be good, *Phil.*4.8.

2 We must doe all things in a humble, sincere and loving *manner*, according to our ability, 1 *Cor.*16.14. 2 *Cor.*9.5,6,7. 2 *Cor.*8.13.

3 We

3 We must doe good to the soule and body, but to the *soules* of men chiefly, *Mat.* 6. 33. *Levit.* 19. 17. *Iames* 5. 19, 20. *Luke* 22. 32.

Q. *What directions respect our eating and drinking?*

A. 1 Our meat and drink must be *sanctified* by the Word of God and Prayer, 1 *Tim.* 4. 4, 5.

2 We must feed upon that which is *our owne*, and that according to our necessity and with moderate delight, *Eph.* 4. 28. *Prov.* 5. 15.

3 We must be *affected with Gods goodnesse* in the Creatures, our mouths must speake of his bounty and loving kindnesse, and not be unmindfull of the wants of others, *Deut.* 12. 7. *Neh.* 8. 10.

Q. *What Rules respect our Recreation?*

A. 1 The *matter* of our Recreation must be neither of things holy, nor of things prophane, but of things indifferent, free from scandall and ill report, *Eph.* 5. 35.

2 The *persons* using them must be sanctified, weary with lawfull labour, and must pray for a blessing upon their Recreations, 1 *Tim.* 4. 4, 5. *Tit.* 1. 15.

3 They must be used *moderately*, watchfully, wisely, Christianly and seasonably,

ply, *Phil.*4,5. *Eccles.*3.1,2,3,4.

4 You must use them to *Gods glory*, the refreshing of your weary body, preservation of health, the making of you more fit for your calling and the duties of Sanctification, 1 *Cor.*10.30,31.

Q *What directions respect our Apparell?*

A 1 The *matter* of our Apparell, must not be over-costly, but according to our ability, calling, condition of life and example of the graver sort of people, 1 *Pet.* 3.5. *Gen.*3.21.

2 The *fashion* of our Apparell, must not be strange, garish, wanton, but according to the custome of the Country, and more sober sort of people, amongst whom we live, *Zeph.*1.8. *Tit.*2.3. *Rom.*12.2.

3 We must weare *such Apparell* as may serve for health, decency and distinction, *Gen.*3.21. *Hag.*1.6. *Deut.*22.5.

4 The *putting on* of our Apparell must mind us of the losse of our innocency, of the putting on of Christ, and of the girding up of the loyns of our mind: and the *putting off* of our Apparell, must mind us of putting off our sins by regeneration, and of putting off our flesh by a bodily dissolution, *Rom.*13.14. *Col.*3.21. 1 *Pet.*1.15. *Eph.*4. 23,24. 2 *Pet.*1.14.

Q *What*

Q. *What rules must we observe in company?*

A 1 we must endeavour so much as may be, to have *peace* with all men, but *familiarity* onely with good men, *Romans* 12.18 *Heb.*12.14. *Psal.*101.4.

2 We must labour *to doe good*, or receive good in every company, *Heb.*10.24.

3 Our conversation must be such among all men, as doth *beseem* the Gospell, *Phil.* 1.27.

4 We must shew forth both *piety* and *humanity* in our company, 1 *Pet.*2.17. 1 *Pe.*3.8

5 All *needlesse* society with wicked me must be avoyded, *Eph.*5.7,8.

6 When we have necessary occasion of conversing with carnall people, we must walke *blamlesly* and wisely towards them *Mat.*10.16.

7 We must love all good men with a *christian* and singular affection, we must maintaine a *holy fellowship* with them, we must walk in all *faithfulnesse* towards them, and *bear* their burden in the time of *affliction*, *subjecting* our selves to their godly counsell, *following* their gracious example, *reverencing* the strong in grace, and giving no offence to the weak, *Psal.*16.3 *Gal.* 6.1. *Rom.*14.1. *Heb.*10.24,25. *Rom.*14.19. 1 *Cor.*11.1.

8 We must love our choice and godly friend *dearely*, freely, sincerely and constantly, give him wholesome and hearty councell, communicate our secrets to him, and extend our love to his posterity, 2 *Sam.* 1.26. 2 *Sam.* 9.1.

Q *What motives are there inducing us thus to order our conversation?*

A 1 The strict charge which God hath given us, 2 *Pet.* 1.10.

2 The *end* of our Redemption, *Tit.* 2.14.

3 The *honour* of our calling, 2 *Thes.* 1.11.

4 The *beautifying* of the Gospel, *Ph.* 2.27.

5 The giving of good *example* to other people, *Mat.* 5.16.

6 The singular *priviledges* attending true Sanctification, 1 *Tim.* 4.8.

Chap. VII.

Question.

What is the sixth step by which God doth proceed in the work of mans salvation?

A Glorification, *Rom.* 8.30. 1 *Thes.* 2.12.

Q *How may we be assured that there is a future estate of glory and happinesse reserved for the righteous?*

A 1 By the cleer and plentifull *testimony* of the Scriptures, *Iob* 19.25,26. *Dan.* 12.2. *Isa.* 25.6,7,8. *Isa.* 57.2. *John* 5.29. *Mat.* 13.43. *Mat.* 19.29, *&c.*

2 By

2 By the *perfection* of Gods goodneſſe, he is the chiefeſt good, and will moſt perfectly communicate himſelf unto his beloved, *Pſalme* 36.9.

3 By the *equity* of his juſtice, rendring to all men according to their doings, 2 *Theſ.*1.7. 2 *Tim.*4.8.

4 By the *Truth* of Gods promiſes, *Tit.*1.2. 1 *John* 2.25.

5 By the *power* of God to accompliſh his purpoſe, *John* 10.28,29.

6 By the *dignity* of Chriſts merit, *Heb.* 7.25.

7 By the *efficacy* of Chriſts interceſſion, *Rom.*8.34.

8 By the *Termes of Relation* betweene Chriſt and his people; he is an eternall King, Husband and Saviour, and therefore muſt needs have Subjects, a Spouſe, and a ſaved people, which ſhall live in glory for ever.

Q *What is Glorification?*

A It is the bleſſed eſtate of Gods people after this life, wherein they ſhall have freedome from all ſin and miſery, and the full perfection of grace and glory both in ſoule and body, *Eph.*5.27. *Iſa.*60.21. 1 *Cor.* 13.10,11,12. *Revel.*21.4,5.

Q *Who is the Author or cauſe efficient of*

this Glorification & blessed estate of Gods people?

A God of his free grace and favour in Christ, *Rom.*6.23. And that,

1 In regard of *preparation*, *Mat.* 25. 34. *Isa.*64.4.

2 In regard of *Stipulation*, God hath promised life eternall, 1 *John* 2.25.

3 In regard of *Acquisition*, God gave Christ to purchase this glory for us, *John* 3. 16.

4 In regard of *Application*, God first by the Ministery of his Word and Spirit, *revealing* this life eternall to them, *working* faith in their hearts to beleeve it, and *sealing* up the same unto their soules, *Rom.*8. 16, 17. *Eph.*1.14. *Eph.*4.30. Secondly, at the day of their death by the Ministery of his Angels, carrying them into *Abrahams* bosome, *Luke* 16.22. Thirdly, in the last day by Jesus Christ, *raising* their bodies againe to a glorious estate, *John* 5.29.

5 In regard of *Conservation* and continuance, God will for ever confirme them in that glorious condition, *Rev.*3.12. *Luke* 20. 36.

Q *What doth the name of that blessednesse or Glorification which the people of God shall have in the next life comprise under it?*

A 1 A compleat *presence* of all Good.

2 An

2 An utter *absence* of all evill.

3 An *unchangeableneſſe* of felicity.

4 A perfect *fruition* of God himſelfe, who is the bleſſedneſſe of his ſervants.

5 A moſt *cleer knowledge* of their glory, in regard of the underſtanding, *fervent love* to it in regard of the will, a comfortable and abundant *acquieſcence* in it in regard of the affection of the heart, from whence ariſeth joy unſpeakable and glorious in the ſouls of Gods ſervants.

Q. *In what order, or by what degrees doth God bring men to this glorious eſtate after death?*

A 1 The *ſoule* of every true Beleever is immediately after death, by the power of God and *Miniſtery* of the holy Angels, conveyed into the eſtate of happineſſe, *Luke* 16.26. *Luke* 23.42.

2 The *bodies* returne to their duſt, as to a place of reſt from all evils, *Iſa.* 57. 2. *Rev.* 14. 13.

3 The bodies of all men ſhall be *raiſed* again at the laſt day, and their ſouls ſhall enter into them again, and then body and ſoule of all true Beleevers ſhall be joyntly, fully and everlaſtingly glorified, and the ſoule and body of the wicked, joyntly and endleſſy tormented, *Iob* 19.25,26: *Iſa.*26. 19.1 *Cor.*15.16. *Rev.*20.12,13. *Iohn* 6.44.

4 There shall be at the last day a generall strict and righteous *Judgement*, wherein Christ shall be the Judge; the secrets of mens natures and workes shall be opened, and all men judged according to their works, 2 *Pet.*3.10. *Dan.*7.9,10. *Rom.*14.10.

Q *Wherein doth the state of Gods people in glory differ from their estate in sanctity here on earth?*

A In this life Gods people have *need* of the externall Ministery of the Word, and internall Ministration of the Spirit, which in the next life, they shall not need, 1 *Cor.* 13.8,9,10.

2 In this life good and bad are *mixed*, in the next life, Gods children shall have absolute freedome from all sinfull people, *Mat.*13.30. *Mat.*25.33,34.

3 In this life Gods children are *troubled* with inward corruptions, many failings, and temptations, and persecutions, but in the next life they shall have a plenary discharge from all evils, 1 *John* 1.8. *Eph.*5.26, 27.

4 Here Gods people see and know God *obscurely*, by means, there they shall see him face to face, know him fully, and have the immediate fruition of his presence, 1 *Cor.* 13.12.

Q *Shew*

Q *Shew me briefly wherein standeth the excellency of the glorious estate of Gods faithfull people?*

A In a full freedome from all evill, and in a perfect fruition of all good, *Psalme* 16. 11. *Revel.* 21.4,5:

Q *what are the evils from wich they are freed?*

A From all bodily *labours*, diseases and afflictions, from all natural *infirmities*, from all *sin*, and inclination to sin, from all bodily and spirituall *adversaries*, from all shame and *sorrow* for their own, or the sins of others, from the *displeasure* of God, and from the trouble of an evill conscience, *Rev.*14.13.*Heb.* 4.9,10. 2 *Thes.*1.7. *Rev.*21. 4 *Eph.*5.26,27.*Rev.*20.*Rev.*22.3.

Q *Wherein standeth that good whereof they shall have the full fruition?*

A 1 Their *knowledge* of God, *inclination* to good, *love* to God and his people, shall be in every degree *compleat*, the whole man shall be perfectly conformable to the will of God, and Gods Image, both in soul and body, shall be perfectly restored, 1 *Cor.*13. 8,10,11.*Rom.* 13.19.*Rev.* 3.4,5. 1 *John* 3.2.

2 They shall have the full and blessed *vision* of God for ever, and everlasting *communion* with Christ Jesus, the glorious Angels, and all Saints in the highest heavens, *Rev.*22.3,4,5.

Q *What*

Q *What inducements are there to move us to labour for this glorious estate?*

A 1 The *vanity* and emptinesse of the *Creature*, it cannot *content* us, make us happy, *comfort us* in heavinesse, *deliver* us out of dangers, nor *perpetuate* our earthly estate and condition; no, not when we have it in the greatest aboundance, *Eccles.*9.2,11. *Eccles.*5.10,11, *Job* 20.22.

2 The sweet and comfortable *fulnesse* which for the present we shall find in God even when we are in the lowest estate, *Psal.* 36.8. *Gen.*17.1. *Gen.*15.1,2. *John* 1.16. *Psal.* 62.9,10,11,12. *Psal.*4.6.

3 The *great* things which Christ hath done to make us partakers of that glorious estate, *Tit.*2.12,13,14. *Ephes.*4.11,12, 13, 14.

4 The insufferable and endlesse *shame* sorrow and torments we shall draw upon our selves, if we prepare not for that estate, *Mat.*25.41. *Isa.*30.33.

5 The glorious condition and everlasting *continuance* of this blessed estate in heaven, *Rev.*21.2,23. 1 *Pet.*1.4.

Laus Deo in æternùm

FINIS.

At the *Gilt Cup* are ſold *Clark's* right *Dentifrices* to faſten looſe Teeth, and make them white as Ivory, ſweetens the breath; there is directions goeth along with them, which ſhews more at large the uſe of them.

The beſt and moſt approved *Lozenges* made by S: B: for the cure of Conſumption-Coughs of all ſorts, hoarſneſs, ſhortneſſe of breath, ſtopping at the ſtomack, both theſe licenſed by D. *M. Franck*, and approved by other eminent Doctors of Phyſick.

The *VVarming-Stones* with their Caſes and paper of Directions for the uſe of them, with the names of Perſons and their abode, that have been cured of Aches and Conſumptions, and many other infirmities; all theſe above mentioned are ſold by *Iohn Bartlet* that prints this book, and not at the Lamb and Ink-bottle.

The beſt black Ink for writing of Deeds and Records.

All theſe are ſold by *Iohn Bartlet*, for whom this Book is printed, at the Eaſt end of Saint *Pauls* Church, next Bookſeller to *Pauls* Schoole.

An Explanation of such words in this Treatise, as may seem somewhat hard to be understood by the *lesse-learned* Reader; digested Alphabetically, at the importunity of some Wel-affected.

A

Acquiescence, A satisfying, resting in.
Acquisition, obtaining.
Active, working.
Actuall, wrought, done, already acted.
Adherence, cleaving to.
Admiration, wondring.
Agent, a worker.
Antecedent, that which goeth before, going before.
Application, applying.

B

Benevolous, wel-willing, kinde.

C

Causality, a causing power, a causing efficacy.
Coaction, a compelling power.
Complacency, wel pleased, delightful, satisfaction.
Consummation, finishing, perfecting, making compleat.
Consequent, is explained p. 22.
Consultation, taking councell or advice.

D

Deficient, wanting.
Deficiency, wanting, imperfection, &c.
Desertion, forsaken.
Destination, determinate, appointing or ordaining to such or such an end.
Dilection, love.
Diminution, lessening, diminishing.
Dominion, rule, ruling-power.
Duration, continuance.

E

Effect, is explained, pag. 22.
Efficiency, working power, effecting power, &c.
Effusion, shedding, pouring out.

Election,

Election, choosing from others:
Embryo, the conception in the Mothers Womb, as yet without perfect shape.
Essence, being nature.
Extrinsicall, outward.
Evangelicall, belonging to the Gospel.

I

Immanent, abiding in.
Immutable, unchangeable.
Immutability, unchangeableneſſe.
Impediments, hinderances.
Impulsive, moving, inclining.
Impute, to reckon to.
Inchoation, beginning.
Inconditionall, without condition.
Incredulity, unbelief.
Independent, depend not on another.
Inevitable, unavoydable, cannot be ſhunned.
Infalliable, ſure, which cannot deceive.
Inſeperable, which cannot be ſevered.
Inſupportable, which cannot be borne.
Irreſiſtable, which cannot be withſtood, or reſiſted.

L

Legall, belonging to the Law.

M

Maſſe, an whole lump, comn on ſtare, heap.
Mutable, changeable, lyable to change.

N

Nilling, not willing, unwilling.
Non-Election, not choosing.

O

Obliquity, crookedneſſe, unevenneſſe.
Omnidiſponent, al-diſpoſing, al-ordering, &c.
Omnipotent, able to doe all things.
Omniprovident, al-providing.

P

Partiall, in part, in ſome part onely.
Paſſive, ſuffering, enduring.
Permit, ſuffer, give away to.
Permiſſion, ſuffering, not hindring.
Plenary, full, compleat.
Predamnation, foredamning, damning aforehand.

Predeſtination

Predestination, determinate, foreappointing.
Preterition, passing by,
Progresse, going on, passing forwards.
Prohibition, forbidding.
Reductively, that which may be reduced, or brought back to.
Repute, to reckon, account, judge, esteem.
Residing, abiding, staying, dwelling.

S

Sinister, wrong, amisse.
Speculative, meerely knowing, or belonging to knowledge.
Stipulation, covenanting, binding by covenant.

T

Tradition, delivering up, delivering to.
Transient, passing out, passing from one to another.

V

Vigilant, watchfull.
Ultimate, last of all.
Vocation, calling.

FINIS.